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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

CURSORY REMARKS ON UNITARIAN-
ISM, AND THE ARGUMENTS BY
WHICH IT IS USUALLY SUPPORT-
ED.

(Continued from p. 736.)

No. XII.

THE remaining text, quoted by Mr. Wright on this part of the subject, is John vii. 28: "Ye both know me, and ye know whence I am." "This latter clause," says Mr. Wright, "is supposed to mean, ye are acquainted with my descent; ye know to what family I belong; or, ye know who is my Father. This sense of the phrase, 'Ye know whence I am,' derives support from 2 Sam. i. 13: 'David said unto the young man who told him, Whence art thou? and he answered, I am the son of a stranger, an Amalekite. The young man, it appears from his answer, understood the question, 'Whence art thou?' to mean, To what family dost thou belong; or, Who is thy father?'—A cause must be desperate indeed which relies for support on such arguments as, in order to apply at all to the question in debate, must necessarily limit the most general expression that could be used to the most particular meaning that can be assigned to it. The phrase, "whence I am," does, indeed, signify, "my descent." But who will be bold enough to say that it means, "my father," rather than, "my mother;" or, "my immediate parents," rather than, "my more distinguished ancestry?"

"The fifth argument is founded on the language used concerning Christ after his exaltation.

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"2 Tim. ii. 8: 'Remember that Jesus Christ, of the seed of David, was raised from the dead.' Acts xiii. 23: 'Of this man's seed, God, according to his promise, hath raised unto Israel a Saviour, Jesus.' Rom. i. 3: 'Which was made of the seed of David according to the flesh.' By the seed of David, it is most rational to understand a natural and legitimate descendant of David; and the writer of the above passages well knew that his countrymen traced descent in the male line only: consequently, he must know that such language would lead them to conclude that Christ had a descendant of David for his father."

The import of these passages has been already shewn to be incapable of determining the present question. Jesus was of the seed of David, in the male line as well as the female; in the male line legally, in the female naturally; and as both lines have been traced, and the manner of his conception and birth particularly recorded, what more can be required, in order to determine the sense of all the passages thus advanced?

Our author, indeed, argues further upon the expression, "according to the flesh." "The expression, 'according to the flesh,' means according to natural generation; as, when the same writer said (Rom. ix. 3.) 'My brethren and kinsmen according to the flesh,' he evidently meant those who were such by natural generation." But this, again, is an unauthorized limitation; for what is there in the phrase, "according to the flesh," to determine whether the generation is natural or preternatural?

—Lastly, we have a comment on the text, Heb. ii. 7: "In all things it behooved him to be made like unto his brethren." "Would an advocate," says Mr. Wright, "for the miraculous conception use such terms, without adding something to remind the reader that Christ was conceived in a different way to other men?" I reply, he was made like unto his brethren in all things, however he came by that likeness, whether by natural or preternatural generation, or by any other means. The expression and its context strongly imply that the assumption of this nature was a condescension in him; but do not determine the manner in which, or the medium through which, he assumed it; and, besides, we might ask with as much propriety, Would an advocate for the sinless perfection of Christ use such terms without adding something to remind the reader that Christ differed in that respect from other men? In fact, neither the miraculous conception, nor the sinless perfection of Jesus Christ, is affected by this text; which is well explained by our Fifteenth Article to refer only to "the truth of our nature," while other texts determine that he took upon him this nature miraculously, and that he took it without sin.

All this will, therefore, not serve the purpose of the author, so long as the first chapters of St. Matthew and St. Luke are allowed to form part of the sacred canon. Accordingly, to the separation of these from the volume of Scripture, he devotes his principal attention; and I must be allowed to say, that I have never before seen such flimsy reasoning, so gravely applied to the determination of a great question.

First, he argues, "That in some few instances, the Scriptures have been interpolated, will not be denied by well-informed Christians." The admission of well-informed Christians on this head will, I believe, not

be found to extend beyond a word, or a sentence, or a half sentence, and, therefore, cannot be cited in support of an argument which requires whole chapters to be interpolated.

Next, he urges, "Whole books which Protestants regard as uncanonical were received by the generality of Christians before the Reformation, and are still deemed canonical by the Church of Rome." But there is a broad line of distinction between all the apocryphal and all the canonical books in the Old Testament. The former are not found to exist in any copy of the Hebrew Scriptures. Will the author venture to adduce a similar argument for the difference he urges between the chapters he would exclude and the other chapters?

Thirdly, he contends, "There is good reason for supposing that the Gospel of Matthew, originally written in Hebrew, for the use of the Jewish Christians, once existed without the two first chapters; and it certainly would be as complete as the Gospel of Mark, if those chapters were omitted; nor is there any thing in the beginning of the third chapter which indicates a connexion with what precedes. The same may be said of the Gospel of Luke. If we leave out the whole of the first and second chapters, except the introduction, contained in the first four verses, the third chapter will naturally follow that introduction, and the Gospel will be complete."—It is one thing to say there is good reason, and another to bring such reason forward. Till the latter is done, no reasoner is entitled to either credit or refutation. But the assertion that there is nothing in the beginning of the third chapter of St. Matthew, which indicates a connexion with what precedes, is manifestly untrue: for it begins in the Greek with the connecting particle *καὶ*, and the relative *ταύτης*. What would

the English reader say to a history beginning with these words, "But in those days came John the Baptist." It is necessary, therefore, that this sentence also should be altered, and altered by conjecture, in order to torture it into a commencing sentence, and this, too, without any necessity; for we have a commencing sentence already, "The book of the generation of Jesus Christ." (Matt. i. 1.) The same remark, so far as relates to the particle *δὲ*, may be applied to the third chapter of Luke, although the author palliates the difficulty by allowing the four first verses of the first chapter to be genuine. Still, however, these four verses are only a preface; and, as the text stands now, they are properly followed by a regular opening sentence, with which they have no connexion; "There was in the days of Herod, the king of Judea, a certain priest." Would they be followed with equal propriety by the first verse of the third chapter? "But in the fifteenth year of Tiberius Cæsar."

To St. Luke's account of the matter the author, however, urges a still further objection. "Besides, as Luke professedly wrote on the authority of eye-witnesses, it is unreasonable to suppose he would begin with stating an event of which there could be no eye-witness."—Here we have the same opinion repeated, which was so stoutly maintained and argued upon before; namely, that the Apostles wrote only as eye-witnesses, or upon the authority of those who were so, and not upon the credit of inspiration. Yet St. Luke wrote the history of the transfiguration; and, if he had that from the testimony of the Apostles present, so might he this from that of the Virgin Mary; and in either case he was preserved from error by the promised superintendence of the Holy Ghost.

Then he adds: "It appears that some Jewish Christians, at least, never gave any credit to the account

of the miraculous conception." But, as he refers for the proof of this fact to Priestley's History of Early Opinions concerning Christ, I would also refer to the well-known answer which that champion of Unitarianism received.

Our author next charges the disputed chapters in St. Matthew with misquotation and misinterpretation of several passages from the Old Testament. The first quotation which he states to be misapplied, is Isaiah vii. 14, of which an opinion has been given. With regard to the two next; namely, Hos. ii. 1, and Jer. xxxi. 15, it should be observed, that the events of Jewish history were, in many instances, types of the history of Christ; and that expressions, which in their primary sense apply properly to the former, are often still more directly descriptive of the latter, so as in *that* only to receive their entire and accurate fulfilment. That this is the case in both the texts here quoted, will be obvious, I think, to the considerate reader; and I derive confidence to this interpretation of them from the turn thus given to them by the Evangelist. In respect to the last (Matt. ii. 23,) it appears to be a reference to many passages in different prophets, where our Lord is described as a remote, obscure, and despised man, like the Nazarenes, out of whose city it had grown into a proverb that nothing good should come. "His visage was marred more than any man, and his form more than the sons of men. He hath no form nor comeliness; and when we shall see him, there is no beauty in him, that we should desire him. He is despised and rejected of men, a man of sorrows and acquainted with grief, and we hid, as it were, our faces from him. He was despised, and we esteemed him not." (Isa. lii. 14; liii. 2, 3.) Nor is this mode of citing Scripture peculiar to this place. We find instances of it in John vii. 38; "He that believeth on me, as the Scripture

hath said, out of his belly shall flow rivers of living water :” and (James iv. 5,) “Do ye think that the Scripture saith in vain, The Spirit that dwelleth in us lusteth to envy?” Hence, although the proper interpretation of this particular reference may not have been discovered, we have no right to infer that the explanation of it is undiscoverable, or the reference incorrect. Still less would it be reasonable to plead our own ignorance in proof of the ignorance of the Evangelist. If, however, applications of the prophecies, similar to the above, were peculiar to these two chapters, they might form a plausible ground in aid of other reasons for doubting the genuineness of the passages where such a peculiarity occurs. But, in fact, they pervade the whole of the New Testament ; and all the charges in which the author has been so profuse of misquotation and false interpretation, might, on exactly the same grounds, be brought against the xxviii. chapter of this Gospel, in the ninth and tenth verses of which a similar quotation occurs, as well as to the whole argument of St. Paul, in the latter half of his fourth chapter to the Galatians. The truth is, that accommodations of prophecy to events not within its precise scope and aim, to an extent far beyond any in the passages now under consideration, are of continual occurrence in undoubted Scripture.

Even if we were not able to give an explanation of these texts, so satisfactory as that above offered, modesty would seem to require that we should not immediately set down, as necessarily false, whatever we cannot prove to be true, especially when it concerns a passage, of which, to say the least, it cannot be demonstrated that it is not an integral part of the legacy bequeathed to us by an inspired Evangelist. One office of Christian humility is to distrust our own judgment, and to believe that others may be right as well as ourselves.

The next objection to the genuineness of these chapters is expressed in these words : “The chapters in question contain not only an account of the miracle of the conception, but also of the star which brought the wise men from the East to Jerusalem, and of the vision of angels which appeared to the shepherds. These miracles, different from all the others recorded in the Gospel-history, had no discoverable connexion with the mission and work of Jesus, are never used afterwards as furnishing any proof of his being the Messiah, or as adding any sanction to his doctrine, or as in any way accrediting the Gospel. They seem to have been totally forgotten when Jesus entered on his ministry ; which is in itself an unaccountable circumstance. So far as we can discover, they answered no important purpose ; it follows, that they are highly questionable.”—Now surely it indicates some defect of humility, to argue, that what has no *discovered* connexion with the mission and work of Jesus, has no *discoverable* connexion with them, and that what has no *discoverable* connexion with them, has, therefore, no connexion at all. Yet this is the manner in which Mr. Wright reasons on the miraculous conception itself, as well as on the other miracles related in these chapters. “It answered no end that we can discover. It appears to have been altogether useless. It supposes God to have exerted his miraculous power in vain.”

I admire the progressive importance of these three sentences. First, we cannot discover its use. Secondly, it appears to be of no use. Thirdly, it *is* of no use ; and to believe it, therefore, supposes God to have acted in vain. This advance from a consequence, founded in our ignorance, to one inherent in the nature of things, is bold, certainly, though illogical. I trust, however, that I have sufficiently shewn, that this departure from the ordinary

course of nature, was not useless; that, if true, it answered many purposes, being both proper and instructive; though we, probably, cannot discern all its propriety, and have not learned from it all the instruction that we might. But to come to the other miracles, in these disputed chapters, it will not be denied, that the cherubic song, and the visit of the wise men, were separate testimonies to the truth of Jesus, which might have encouraged the faith of his mother during his infancy, besides proving beneficial to the strangers and the shepherds themselves. That is not useless, which was useful to many souls; nor can any miracles be said to be unconnected with the mission and the work of Jesus, which announced his humble birth and prepared many to believe in him. These miracles, moreover, have, apparently, all the use which can attach to the voice from Heaven, thrice given to Jesus during his ministry, and perhaps even to the preternatural darkness at his crucifixion. Besides, are we at liberty, thus, to criticise the miracles, recorded in Scripture, unless we can first confute the veracity of the reporter? What account can we give of the curse on the barren fig-tree; of our Lord's walking on the sea; of his appearance to his disciples when the doors were shut? What reason can we assign, why these miracles should be wrought, rather than others; or, after so many miracles, why any should be wrought at all? Let us fix our minds, steadily, to this question. Have we any sufficient evidence to determine whether the chapters, in which these things are written, are, or are not, an integral part of the narrative which the holy Evangelists have left for the instruction of the church of Christ? For upon this depends the duty to receive, or the right to reject them.

Mr. Wright asks a number of questions respecting the Star in the

East, and the policy of Herod's conduct, which, if they were ever so difficult to answer, would only shew that the former was beyond our philosophy, and the latter as capricious as it was tyrannical, but could not affect the truth of either. As to the objections taken to the chronology of Saint Luke, Mr. Wright himself, refers to Lardner's *Credibility of the Gospel History*, where the whole case is distinctly considered in all its bearings; and, as nothing can be added to what he has said, so upon a mind which will allow to competent evidence its due weight, I have little doubt of the result.

There is, yet, one other difficulty that startles our author:—"John the Baptist declared, that he knew not the person who was to come after him as the Messiah, until the descent of the Spirit on Jesus at Jordan, (see John i. 31, 33. :) but the chapters in question spake of John as the relative of Jesus; and suppose him to have been so sensible who he was, even before his birth, that at the interview of their mothers, he is said to have leaped in the womb. It is not likely, if all the accounts in the chapters we are examining were true, that John could have remained ignorant of Jesus until the time of his baptism; his parents would be likely to make him acquainted with circumstances so extraordinary." This perplexity, however, may be readily unravelled. Jesus spent the first thirty years of his life in Galilee; John, probably, in the hill-country of Judah. It is likely, therefore, that they never saw each other, till Jesus came to be baptized.

On the whole, then, I see no reason to accede to the following conclusion; every clause in which, indeed, I believe to be unfounded. "We are brought to this dilemma, something must be given up; for it is impossible to believe accounts which contradict each other. The New Testament cannot gain credit,

any further than it agrees with the Jewish prophecies, and its different parts harmonize with each other. Either the obvious sense of the prophecies of Christ, and of plain unequivocal passages in the New Testament, must be given up, and the whole exposed to the charge of self-contradiction, or the passages I have been scrutinizing in the first chapters of Matthew and Luke must be given up."

It was natural to expect, when a writer sought to prove a twelfth or fourteenth part of two ancient works to be spurious, he would be prepared to produce some manuscripts which do not contain the disputed chapters, or some early suspicions of their genuineness, or, at least, some difference of style and manner, between the spurious and genuine parts of the narrative; but nothing of the kind is here attempted. The two former attempts would be impracticable; and, with respect to the latter, it must strike the most careless reader, that there is a characteristic difference of style between the writings of Matthew and Luke: and that this difference appears as remarkably, and is maintained as distinctly, in the introductory chapters, as in any of the others. The whole of each Gospel harmonizes with itself; and there is nothing upon the face of either of them to authorize that violent disruption of their parts, which it is the object of these futile reasonings to recommend and practise.

Instead of any circumstances calculated to subvert this internal evidence, the author details, with some ingenuity, the various motives, under the influence of which, the forgery might be attempted. It is easy enough, however, to find motives, by which men may be induced to attempt any thing that is wicked. There may be many motives to induce one man to invade his neighbour's property. But no case must be

prejudged by such considerations. The first question in this, as in other cases of the same kind, is: "Has the forgery been really committed at all?" And, when that is determined in the affirmative, it will be time enough to investigate the means by which it was effected, or the motives which led to it. To this question, we plainly answer, "No." We see the same reason for admitting the disputed chapters, as those which are undisputed. They stand on the same authority; and the character of the Apostles, therefore, is pledged upon the one as well as on the other. We still adhere, then, to the ancient faith—as we cannot but regard it—that Jesus Christ, being from all eternity consubstantial with the Father, yet for us men, and for our salvation, came down from heaven, and was INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY.

There is one other part of the testimony of Scripture concerning Christ, to which our author has adverted, and on which, therefore, it is necessary I should follow him; and yet I shall be compelled to speak on it with great diffidence; because, in common with all other parts of Scripture which are prophetic, and yet to be accomplished, it is of more difficult interpretation than those which are historical or didactic.

In 1 Cor. xv. 28, Saint Paul says: "When all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." My own conception of the meaning of this text (and I offer it with great humility) is, that our blessed Lord, who still retains, though in heaven, his human nature, and in that capacity acts with a delegated authority, will, as man, resign that authority, which, as man, he received, when the end of his commission shall have been fulfilled; and that then, having brought many sons to glory, he will, perhaps, put

off the nature which had only been assumed for that purpose : and God, without a Mediator, will be all in all his children. But, whatever may be the true scope and full force of this passage, (and I am far from thinking I have apprehended it with perfect accuracy—perhaps, indeed, this, like many other prophecies, will never be fully explained, but by the event,) I cannot admit the inference of our author, that the Son of Man will remain, from that time, “the first and most glorious subject in the Father’s kingdom.” Nothing is said in the text concerning the Son’s remaining, or of his subsequent character or condition, but, only, what he will do at the time : namely, as our author has correctly explained it, that “he will resign his authority to that Supreme Being from whom he received it.”

There are, still, some remaining arguments against the Deity of Christ, and in proof of his simple humanity, to which an answer is due. There are also other objections to the unitarian system, which, to me, appear perfectly insuperable. Among these, the following is one, stated by Mr. Wright himself. “If Christ be a mere man, his death can be of no more value than the death of any other man.” The reply which is attempted to this, is as follows : “The objector will admit, that it was the human nature only that suffered, and died ; consequently, the death of Christ is of as much value, on the supposition of his being simply a man, as on any other hypothesis. His death is of more value than that of any other person, on account of its being the attestation of the Gospel, of his being the Messiah, of its connexion with his resurrection, of its having obtained such a glorious reward, and of the example it presents of patience and resignation under the deepest sufferings, of fortitude and benevolence under the greatest injuries.” But, whatever might be the intrinsic me-

rit of our Saviour’s death, in respect to the particulars here stated, it could have been of no value as an atonement, had he been no more than man. None of them can, by any means, redeem his brother, nor give to God a reason for him. (Psa. xlix. 7.) It is an unalterable part of the condition of a creature to owe all its obedience to the Creator, and consequently, to be incapable of any service which the command of the Creator would not render its duty. Whatever Christ did, therefore, still, if he were only a created being, however meritorious his services, he could have saved only his own soul by his righteousness ; nor could he either offer a vicarious obedience, or suffer a vicarious penalty. Being, however, one with the eternal God, it was not due from him, to become man ; and, therefore, whatever service he rendered in that character, he rendered gratuitously. He satisfied the demands of a law, which was not enacted for him, and made himself subject to penalties which had been denounced against others : whence the service, thus discharged, might be accepted for those for whom it was offered, and so God be just, even when he justified sinners ; a consummation, however devoutly to be wished, under no other conditions to be attained by a sinner. It is too much, therefore, to say, “The supposed Divine nature of Christ is of no use in Christianity !” There may be many uses where we can discern none. But we see in the Divine nature of Christ, a qualification to make an atonement for the sins of others, not in that nature indeed, but by virtue of it : for that nature exempts him from the debt of obedience and service, which is due from every creature ; and, thus, the service and obedience, which he actually paid, becomes voluntary, meritorious and available for others.—These arguments, indeed, are of no weight with a Unitarian. They may, nevertheless, have weight in themselves ; -

and at all events he, who opposes our tenets, should be made to understand what they are.

There are, however, some consequences, deduced from the Deity of Christ, which the author affirms to be sufficiently irrational or unscriptural, to overthrow all the evidence by which it is established.

First, "If this doctrine be true, Jesus was not made like unto his brethren; for they have simply one nature, but he two, and these infinitely dissimilar." It may be added, that they have a sinful nature, and he a sinless one; and other instances of dissimilitude might be pointed out, which make it necessary that the phrase, "all things," should be restricted here, according to the bearing of the subject-matter to all things relating to the perfection of man's nature.

Secondly, "It diminishes the suitableness of his example; a being who had a proper Divine nature could not be affected by temptations, difficulties, and afflictions as we are." Yet, if our Lord was subject to hunger, thirst, pain, and difficulties, by reason of his humanity, this argument is at an end. Otherwise, the admitted fact of his having fasted forty days, without hunger, would also diminish the suitableness of his example.

Thirdly, "It weakens the evidence of our resurrection; his Divine nature might reclaim him from the grave, but we have no Divine nature to reclaim us." But how can this evidence be destroyed or impaired by a doctrine, which asserts, that Christ laid down his life of himself, and took it again, having first proposed the accomplishment of that miracle, as a test and sign, both of his power and of his will, to raise up our bodies also? If Christ were merely a man, his resurrection would prove nothing with regard to others, any more than the exemption of Enoch and Elijah from death can do. But, if he was God, and proved

himself to be so, by his resurrection, the case is different: for it is not simply maintained, that Jesus rose from the dead; but Jesus, when alive, foretold, that he should arise, and after he was dead he did rise; and thus, by verifying his words on this most remarkable occasion, gave credibility to them on others: and hence it is, that we not only believe, but know, that he, which raised up the Lord Jesus, shall raise up us also by Jesus. (2 Cor. iv. 14.)

But, if I wished to exhibit a plain proof of the tendency of Unitarianism to undermine our hopes, and paralyse our comforts, I could not easily find a stronger instance in point, than what occurs in the following statement.

"If Christ be simply one of the human race, the suitableness of his example, and the possibility of imitating him, must be evident. From what he has done we may learn that it is practicable to resist every temptation, and to do whatever God requires of us." What comfort then, or what hope, can we derive from this discovery? If it be possible to imitate him perfectly, if it be practicable to resist every temptation, and to do whatever God requires of us; still it remains true, that there is not a just man upon earth, that doeth good and sinneth not. (Eccles. vii. 20.) Surely, if the obedience of Christ was the obedience of a mere man, born like other men, of the sinful stock of Adam, instead of saving, it can only condemn the world, for not having done what he has proved to be practicable: since every sinner must read in the glory of Christ his own shame, deepened by the force of contrast. But *our* inference is of a different kind. We believe that he came into the world to satisfy the Divine justice by obeying and suffering for us, by obeying a law, not made for him, by suffering a penalty which he had not incurred; and then we say—"He that spared not his own

Son, but delivered him up for us all, how shall he not with him also freely give us all things" necessary for making that first gift effectual? (Rom. viii. 32.) "For God sent not his Son into the world to condemn the world, but that the world, through him, might be saved." (John iii. 17.)

"If a man," says our author, "constituted like ourselves, by his undeviating obedience to God, and unwearied exertions for the good of mankind, even amid the greatest trials and most painful sufferings, hath attained the highest honour, power and glory, as the reward of his exemplary conduct, his example must furnish the strongest motives to the imitation of him, and, associated with the promises of the Gospel, must inspire the most lively hope that, by pursuing the same course, we shall attain a degree of the same honour, power, and glory." True: but if we do not, or have not done so: if we deviate from the perfection of that example in any, the slightest degree, then what becomes of the hope inspired by it? For it is written, "Cursed is every one that continueth not in all things which are written in the book of the law, to do them." (Gal. iii. 10.)

"But the case," continues Mr. Wright, "is materially altered by the supposition that he is a being of a different order to men. It would not follow, that, because a being, who was more than human, withstood every temptation, and did the whole will of God, therefore it is practicable for mere human beings to do the same." It is not practicable. Men have lost the will, and therewith the power, to withstand every temptation naturally; and we confide, we glory only in this, that Christ has purchased for us, grace to withstand temptation, and that we no longer come to the contest in our own strength, but in his who died for us and rose again. Therefore, "he that glorieth, let him glory in the Lord." (1 Cor. i. 31.)

(To be concluded in the Appendix.)

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For the Christian Observer.

"CHRIST CRUCIFIED" THE GREAT INSTRUMENT FOR THE CONVERSION OF THE WORLD.

It is often contended by the opponents of missionary efforts, that the means employed bear no adequate proportion to the end; and that the heathen are too strongly entrenched in prejudice to attend to the moral suasion of a few zealous individuals who are anxious for their salvation. This argument would, at first sight, appear plausible; but when examined by the light of Scripture it will assume its right place among the grossest of fallacies. For, after all, what are the heathen—but men like ourselves; inheritors of the same nature, contending with much the same prejudices, and needing the same salvation? I have usually silenced the suggestions of unbelief in such cases, by some plain passage of Scripture; such as, for instance, John xii. 32, 33; "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." This passage appears to me to be one of the most extraordinary nature. It is true, there is nothing difficult in the text or context: the words are simple and easy: "And I, if I be crucified, will draw all men after me." But though the meaning is thus obvious, the idea conveyed is of the most unexpected kind. The very circumstance that might have been supposed to tend most forcibly to render our Lord's doctrine displeasing to mankind is here expressly adduced as the very means of drawing men to him. How inexplicable the conduct of the Almighty in this plan of bringing the world to the obedience of Christ! How utterly opposed to all the natural suggestions of the unrenewed heart. Let us suppose the problem had been given to find a method of bringing men to embrace a new reli-

gion. How different would have been the schemes of the wise and learned from that which is here expressed by our blessed Saviour! I hear the votary of natural reason, the adorer of human learning and intellect, exclaim, Let your new religion be invested with the characters of deep philosophy; let it appeal to the dialectics of the logician, and the subtleties of human science. Thus will it make its way in the world. Ah, no—"And I, if *I be lifted up*, will draw all men unto me." I hear another exclaim; Adorn it with the splendid diction of Greece and Rome; introduce it to the notice of mankind in the trappings of an overpowering eloquence; clothe it with the thunders of a Demosthenes, or the golden periods of a Tully; so will you attract converts and invite disciples. Ah, no—"And I, if *I be lifted up*, will draw all men unto me." I hear still another, the admirer of earthly splendour, exclaim; Decorate your new religion with the splendour of rank, the refinements of eloquence, the magnificence of royalty; let it charm the eye and captivate the heart by its external pomp;—and so shall it become popular, so shall it win universal suffrage and approbation. Still wrong—the ways of God are not as our ways, nor his thoughts as our thoughts: he needed nothing splendid, or eloquent, or philosophical—the Cross of Christ was enough; and *I, if I be lifted up*.

The allusion in these words is, perhaps, either to the brazen serpent in the wilderness of Sinai, to which, whoever looked, was healed, and round which the wounded Israelites eagerly gathered themselves together; or to the lifting up of a standard to which the recruits of an army assemble to take the oaths of obedience and submission to their general. The Redeemer was literally as well as figuratively lifted up; being first nailed to the cross as it

lay on the ground, and then raised with it to suffer the ignominious death to which he had been sentenced. Now we might naturally have imagined that a spectacle like this—a Saviour expiring in agony, and disgrace, and contempt, would have effectually deterred men from becoming his disciples. If we behold his sorrow, his degradation, his humility; was there any thing in these to captivate the human heart? If we behold his visage marred more than any man's; his hands and his feet pierced with nails, and his side with the Roman spear—if we view him buffeted, and scourged, and spit upon; was there any thing in this spectacle that could render him the object of esteem and confidence? See him condemned and crucified with malefactors; was there any thing in all this to add to the dignity of his character, and to secure the good opinion of the world? Ask the proud man, whether he should have wished to become the disciple of this despised Outcast; ask the man of birth and family whether he should have wished to attach himself to one who was called in contempt "the carpenter's son;" ask the young, the gay, the thoughtless, whether they should have chosen to sit at the feet of him who taught the imperious necessity of humility and self-denial, and of a life of deadness to the world and the things of the world; and who prophesied, also, that it was through much tribulation that his disciples must enter his kingdom. Yet behold the event. The Cross, improbable as it appeared, became the standard of the church militant here on earth; and round it gathered kings and princes and nations, the rich and the poor, the wise and the ignorant, the young and the old; so that this despised Redeemer soon became the acknowledged and honoured Master of innumerable converts. In his life, while he was working miracles and

doing such things as never man did—actions which unequivocally bespoke his eternal Power and Godhead, he attracted comparatively few disciples. But scarcely had he been lifted up upon the cross before converts gathered from every side to his exalted banner. When, for example, St. Peter on the day of Pentecost, preached this "Jesus of Nazareth, whom by wicked hands the Jews had taken and slain, but whom God had raised up, and who was assuredly Lord and Christ;" the hearers were "pierced to the heart," and "that very same day were added to the church three thousand souls." When Saul was breathing out threatenings and slaughter, it was a voice saying, "Saul, Saul, why persecutest thou me? I am Jesus whom thou persecutest," that brought that once proud and hardened Pharisee to the submission of the faith, and rendered him a confessor and martyr for the cause of his Redeemer. From that moment he learned to glory in the Cross of Christ. To this he imputed the whole success of his ministry. "And I, brethren," said he, "when I came among you, came not with excellency of speech or of wisdom, for I determined not to know any thing among you save Jesus Christ and him crucified." Thus in this and various other passages he teaches us that the doctrine of a crucified Redeemer is the great, the all-powerful instrument for the conversion of mankind. "Where," again he exclaims, "is the wise? where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but," continues he, "we preach Christ crucified." And if we would see the effect of this preaching, let us enumerate the churches which that holy Apostle

planted; let us behold his missionary labours among the heathen, and the success with which they were attended; and if ecclesiastical history does not deceive us, I might add, let us behold, at this moment, the ultimate effects of his exertions in our own island, where he is supposed to have come, for the purpose of preaching, for the first time, to our pagan forefathers, that Saviour who, when thus exhibited in all his holy doctrines and precepts, was to draw all men after him.

From Scripture we might turn to the evidence of daily experience to prove that the exhibition of "Christ crucified," is the most powerful instrument for the conversion of mankind. If we look around in the world, we shall discover, that in proportion as the Cross of the Redeemer is displayed in its native simplicity, unentangled with vain philosophy and scholastic jangling, and unincumbered by the pomp and pride of the human heart; the consciences of men are awakened, their hearts are subdued, their affections are captivated; they become, in a word, new creatures in Christ Jesus. Let us go to the hardened profligate, and see if the moral suasion of the schools, if a cold lecture on the "beauty of virtue," and the "dignity of man," and "the eternal fitness of things" will touch his bosom with that compunction which is often excited by a simple display of the affection, the grace, the mercy of Him "who loved us and gave himself for us;" in order that by his stripes we might be healed. Let us go to the couch of an expiring sinner, and see whether any thing will attract his attention and touch his heart like the doctrine of the Cross of Christ. We may discuss the ethics of heathenism, and we shall but chill and disgust him; we may preach the terrors of futurity, and we shall, perhaps, but affright him; we may urge penances, and tears, and austerities, and we shall but repel him. But let us

tell him of the Cross of a Saviour; let us point him to that great High Priest who offered up himself a willing and all-sufficient sacrifice for our sins; let us exhibit in its sacred benignity the character of the expiring Redeemer; and by the Divine influence accompanying the word preached, we shall melt his soul, we shall bring the tear of penitence down his cheek, we shall attract him to the arms of that blessed Saviour, who hath said, "Him that cometh unto me I will in no wise cast out." The very words that have been mentioned intimate the constraining effects of the doctrine of "Christ crucified." It is not said, I will *alarm* men into repentance, I will *terrify* them into submission; but I will *draw* them after me; I will so mould their will, so influence their affections, so secure both their judgment and their hearts, so make them feel their own need and my power to supply it—their own weakness and my strength, their own sin and my salvation—that I will *attract* them by my influences: they shall *willingly* embrace my cause, enrol themselves as my disciples, conquer by my power, and, at length, enter into my glory.

Men are never described in Scripture as mere machines. "My people," it is said, "shall be *WILLING* in the day of my power." The Apostle remarked, "knowing the terrors of the Lord, we *persuade* men." And our Lord's description of the way in which he should gain converts is of a similar character. He would attract them by the exhibition of his love and mercy in dying for them;—by his appeals to their own happiness and welfare (for he died that they might live;) by setting before them the blessedness of submitting to his government, as well as the eternal misery attached to a course of sin. The exhibition of a crucified Saviour is at once an appeal to our reason and our feelings, to our hearts and to our un-

derstandings. It shews us the guilt of sin; the awfulness of the Divine displeasure; the need of an atonement; the duty of conversion to God; the necessity of repentance, and of faith in this efficacious Sacrifice; and thus by example, by precept, and by the most touching appeals, it "draws" men to the Redeemer. The experience of every Christian Congregation, and even of every individual Christian, would confirm this fact. In vain do we exhort men to repent, in vain do we urge them to reform, unless also we exhibit the doctrines of the Cross of the Saviour, and teach them thereby both how they may be pardoned for the past, and how they may henceforth live to the praise and glory of him who died for their transgressions, and rose again for their justification.

Thus we perceive that both Scripture and the daily facts that come under our inspection, combine to prove, that the doctrine of the Cross of Christ is the great instrument for the conversion of mankind. But the argument would be still more forcibly displayed were we to advert to the case of heathen countries. We have heard so frequently of this stupendous system of Redemption, that it becomes too often as "a tale that is told." We cannot realize it; or, if we realize it, we cannot feel the full magnitude and weight of the transaction. Yet even under these circumstances, where the theme is ever before our minds, and there is nothing of novelty to attract attention, we find that the preaching of the Cross of Christ is not in vain, and that sinners are thereby converted from the error of their ways and brought to the knowledge and faith of the Redeemer. But among the heathen, who have never heard of the name of the Saviour, what must be the sensation when first told of those glorious truths which we daily hear with indifference, and daily forget in the multitude and pressure of

far less important concerns. To be informed for the first time of the primæval innocence and fall of man, of his guilt and misery, and then to be pointed to the Son of God who came to expiate that guilt, and take away that misery, by his voluntary submission to a cruel and ignominious death, must surely affect the hearts of the heathen. And no wonder; for even the angels desire to look into these things. They will constitute the admiration of eternity!

The experiment is said to have been once tried by the Jesuit missionaries in China, of exhibiting the Redeemer, not as lifted up upon the cross, but simply in his glory; and this for fear of offending the prejudices of the natives, by acknowledging a despised Saviour. But did the experiment succeed? No: the Gospel never penetrated that country; while many other countries where it was exhibited in its purity, and where the Redeemer was truly lifted up as crucified for our transgression, have become long since united to the Christian church.

It is indeed astonishing to behold what an effect the simple preaching of the Cross of Christ, under the blessing of the Holy Spirit, often produces upon heathen nations. Upon a race of half clad uncivilized barbarians, our abstruse Divinity, our works of moral suasion, would have little or no influence. The mere evidences of Christianity, however ably stated, would be unable "to turn them from darkness to light, and from the power of Satan unto God." Many of the best and most learned writings of the Christian church would be lost upon them. But the Cross of Christ is an all-powerful argument; an argument easily understood and deeply felt in every clime and by every people. None are so civilized as not to need it; none so barbarous as not to comprehend it. It is the key to every heart; as well as the medicine for

every spiritual sickness. It supplies what nothing else *can* supply, a cure for a wounded conscience. Man by nature often feels his sin and guilt; but Paganism affords no adequate remedy. With what joy, therefore, must the heathen hear of that Saviour, who "died, the Just for the unjust, to bring us nigh unto God." It is a well-known circumstance, that when that apostolic missionary of the venerable Society for promoting Christian Knowledge, the late lamented and revered Mr. Swartz, was once preaching to the heathen in the East, from those impressive words, "The blood of Christ cleanseth from all sin," a Hindoo pilgrim who had been condemned to travel several hundred miles with spikes in his sandals to expiate some crime, came faint and weary to the spot; and, hearing these blessed words of eternal life, eagerly exclaimed, That is what I want!—and instantly, throwing away his instruments of torture, became the faithful convert of the Redeemer.—Numerous other instances of a similar kind might be detailed, from the narratives of Christian missionaries in every age. One, perhaps, may suffice as a concluding proof. I shall give it as related in a sermon preached at one of the earlier anniversaries of the Church Missionary Society. Johannes, a North-American Indian, was the first of his tribe whose heart was religiously impressed by the exertions of certain faithful servants of Christ who settled as missionaries in his vicinity. From being an eminently wicked man, distinguished for his evil conduct, and even rendered a cripple for life by his sinful practices, he became both a consistent Christian and a useful fellow-labourer among the congregation which was gathered from the heathen. At a religious meeting, in which the best means of preaching to the natives was considered, he made the following striking remarks:—"Bre-

thren, I have been a heathen, and have grown old amongst them: I therefore know their modes of thinking. A preacher once came to us desiring to instruct us; and began by proving to us that there was a God. On which we said to him, 'Well, and dost thou think we are ignorant of that? Go back to the place whence thou camest.'—Then, again, another preacher came and began to instruct us saying, 'You must not steal, or become inebriated, or tell falsehoods, or lead abandoned lives.' We answered him: 'Thinkest thou that we know not that? Go and practically learn these things first thyself and then teach them to thine own people; for who are more addicted to such vices than they?' Thus we sent him away also.

"At length a missionary came to my hut, and sat down by me. The contents of his discourse were nearly these: 'I come to thee in the name of the Lord of heaven and earth. He sends me to acquaint thee that he would gladly save thee, and make thee happy, and deliver thee from the miserable condition in which thou at present liest. To this end he became man, gave his life a ransom for man, and shed his blood for man. All that believe in the name of this Jesus obtain the forgiveness of sins. To all that receive him by faith he giveth power to become the sons of God. The Holy Spirit dwelleth in their hearts, and they are made free through the blood of Christ from the slavery and domination of sin. And though thou art the chief of sinners, yet if thou prayest the Father in his name, and believest in him as the Sacrifice for thy sins, thou shalt be heard and saved, and he shall give thee a crown of life, and thou shalt live with him for ever in heaven.'

"I could not," added the converted native, "I could not forget his words. They constantly recurred to my mind. Even in sleep I dreamed of the blood which Christ shed for

us. If then," continued he, "you would have your words gain an entrance among the heathen, preach to them Christ Jesus, his blood, his sufferings, and his death."

W. S.

To the Editor of the Christian Observer.

THE letter of VERAX (p. 643) appears to have been written before that of EUBULUS (p. 580) came under his notice.

I expected Verax to have allowed more force to the case of the Ninevites. Their repentance evidently was excited merely by dread of seeing their city destroyed. Jonah was unlikely to do more than proclaim that denunciation; for he murmured at God's compassion toward them. The court of Nineveh, at that time, was extremely effeminate; therefore, the more liable to be terrified at such a message. The government was absolute; and all the inhabitants must, of necessity, externally conform to its decrees. Without knowing any thing of the true God, but being deeply superstitious, they might have been equally alarmed at such a message, whether from Jehovah, Dagon, Baal, or Jupiter. All supposition of the *saving* repentance of a single individual is purely gratuitous. Whatever temporary reformation of conduct might, or might not, accompany their tokens of humiliation and fear, their city was sacked by *Arbaces* (the *Pul* of Scripture) within a very few years; not more than ten or twelve, according to the most accurate investigation that I have been able to make, of the history and the chronology, both sacred and profane, of that period. Diodorus, from Ctesias, says, that it was razed to the ground *at that time*: but he seems to have confounded the event with its final catastrophe by Cyaxares and Nebuchadnezzar, above two centuries later. So much does the mercy of God abound over the utmost imper-

fections of human relents, that even Ahab obtained forbearance by a *transient* humiliation.

I confess that Verax's mode of replying to C's argument excites my apprehension of some latent reluctance in his mind, to be convinced, that the operation of the Holy Spirit is *not* commensurate with the use of moral means. If so, he will probably, likewise, elude the argument which I have drawn from our Lord's assertion, that the rich man's brother could not be persuaded, though one rose from the dead. He will, perhaps, infer, that they were known to be *singularly* obdurate; and consequently, furnish no rule as to the Jews in general: but I apprehend that our Lord has precluded such an evasion, by assigning their impenitence, when Moses and the Prophets were known to them, as a *sufficient* ground to conclude, that, if not drawn to the Father by these means, they would not believe whatever means were used to persuade them. All who believed unto salvation, at the resurrection of another Lazarus, must previously have been thus "drawn by the Father."

In the question to which Verax intimates his assent, the different degrees of influence are evidently supposed to be proportionate to the degrees of moral means that are used for the salvation of individuals. Of course, their salvation *really* depends upon the *degrees* of moral means that are employed. If so, does the *degree* depend upon their fellow-creatures, or upon God? If upon God, does it not follow, that he purposely leaves unnumbered millions to perish, by not furnishing them with *sufficient moral means* for their conversion? If upon fellow-creatures, then, does not salvation depend on man, instead of God?

Doubtless, we are guilty of the blood of others, if we *neglect* means of promoting their salvation: but this does not prove that all which we

could do, would *ensure* it. They, as well as we, are intelligent creatures; and must have a *free choice*, whether they will or will not so attend to the means which we employ for their welfare, as to derive from these *any* benefit whatever. I have already expressed my persuasion, that if they attend to them, as they naturally may, and as they therefore reasonably ought, they will arrive at that conviction of their lost state, as sinners, that will constrain them to ask God to save them freely; and that, to *every* one who asks, and to *none* but such (if *capable* of asking) God gives his Holy Spirit. (Luke xi. 13.)

Why should not *moral means* often be "deeply impressive on the minds of persons" who never received the Holy Spirit? Are they not, in fact, *evidently* so, on many, who never offered proof that "the love of God was shed abroad in their hearts, by the Holy Spirit?" Have not drunkards, swearers, thieves, and other persons of the most profligate character, trembled at the mention of hell, and wept, while they persisted in sin? Are we authorized to call *this* the work of the Holy Spirit; when mere common sense and love of themselves, and of their sins, amply account for it? In others, whose education and habits have been superior, the very same capacities and principles produce self-righteousness: and because they see it to be their *interest* to be decent, or even beneficent: must we say that they are "led by the Spirit of God?" I earnestly entreat Verax to divest himself of all prepossessions on this subject, when he next considers, that "except a man be born anew, he cannot see the kingdom of God;" or, "the natural man receiveth not the things of the Spirit of God," &c. We must be "renewed in the spirit of our minds," in order to *know* God, so as to *love* him.

EUBULUS.

FAMILY SERMONS. No. CXX.

John v. 39.—*Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me.*

THE duty mentioned in the text is one so plain, so easy, and so fully acknowledged by all who profess and call themselves Christians, that we might at first sight imagine there could be little need to enforce it by any arguments or motives. But when we consider how frequently it is either entirely omitted, or, at best, slightly performed by a large body of professed Christians, it becomes highly necessary to explain and enforce it by the considerations mentioned in the text.

In so doing we learn, first, a most important duty enjoined; "Search the Scriptures:" and secondly, the powerful reasons on which that duty is founded; "in them we have eternal life, and they are they which testify of Christ."

And while we reflect upon this highly important subject, may He, who at first indited the Scriptures by his holy inspiration, and who still, by his Divine influences, renders them effectual, for the conversion of sinners, and the correction, instruction, and edification of true believers, so open our hearts to receive and embrace his blessed word, that we may continue in the devout and edifying study of it to the end of our lives, and at length find all the blessings which it records realized unto us in the eternal world.

I. We learn then, first, a most important duty. This duty extends to persons of all classes and professions: of all ages and stations in life; none are too wise to be exempted from it, none are so ignorant that they may not find benefit in its performance.

If we begin with those of an early and tender age, we find them especially commanded to "remember

their Creator in the days of their youth;" and how can they so well understand his character, or what he has done for their happiness and salvation, as by a constant perusal of his holy word? Saint Paul records with admiration of Timothy, that "from a child, he had known the holy Scriptures, which were able to make him wise unto salvation, through faith that is in Christ Jesus." What an interesting picture was this! to behold a child in years truly acquainted with his Saviour, and delighting to peruse his blessed word; retiring, we may conceive, from the vanities of childhood to read, mark, learn, and inwardly digest the things that belonged to his eternal peace. Had Timothy been called upon to leave the world at this period of life, how greatly must he have rejoiced that he had been inclined thus early to become acquainted with the Divine records of salvation. What affection also, and gratitude must he have felt towards those parents and teachers, who, having themselves known the value of the Scriptures, had thus brought him up in "the nurture and admonition of the Lord," and taught him, from his infancy, to make the book of God his study and delight. To this his early knowledge of the Scriptures, under the blessing of the Sacred Spirit, must be ascribed, that deep piety, that "growth in grace," and that youthful proficiency in the knowledge of his Redeemer, which rendered him while still young in years, fit to become, not only a minister, but a bishop in the Church of Christ, which he had purchased with his most precious blood. He doubtless, studied the Scriptures, because he really valued them, and his chief reason for valuing them must have been because they taught him how he might be happy, both here and hereafter; pointing out, on the one hand, his own sinfulness and guilt, and leading him, on the other, to that crucified Redeemer, that "Lamb

of God," who came expressly to take away the sin of the world.

But it may be said in reply, "True : it is a duty for *children*, diligently to learn to read and understand the Scriptures; *their* season of life, which affords them leisure, and renders them open to impression, makes them peculiarly capable of being benefited by such an employment ; but how can it be expected that persons more advanced in life, and who are busily engaged in their temporal concerns, can give up much of their time to this duty? Besides, having frequently read the Scriptures in their childhood, may they not be supposed to retain them sufficiently in their memories for every practical purpose ; or, at all events, does not an attendance on public worship sufficiently make up the deficiency?"

In reply to this objection, it will be shewn, that the obligation to read the Scriptures extends, as before remarked, to every age and station of life, without exception or limitation. If it be a duty in very young persons, still more is it a duty in those who, from their understanding being more enlarged, have less semblance of excuse for disobedience to the Divine command, and who are themselves conscious that, before long, they must appear at the tribunal of God to give an account of the deeds done in the body.

In the first place, with regard to the *poor* or *ignorant* man ; what is the excuse which *he* has to urge against complying with the duty commanded in the text? He will, perhaps, reply, that he has very little time to spare ; that he is in a dependent station, where he cannot act as he would desire ; and that God, he trusts, will not therefore require much at his hands. Besides, he is afraid that he should not be able to understand what he reads, and thinks it sufficient, as was just remarked, that he attends public worship where he can learn whatever is necessary

Christ. Observ. No. 204.

without perusing the Bible for himself.—Each of these excuses admits of an easy answer. With regard to the first, it is not much leisure, but a willing heart, that God requires ; and were it but a short psalm, or even a single verse, that we have opportunity to peruse, before we proceed in the morning to the labours of the day, and after we return in the evening to take our repose ; yet this short portion, if meditated upon with earnest prayer to God for his blessing and instruction, would not be in vain. This remark also is an answer to another of these vain excuses ; for where the Almighty bestows a desire to learn what is necessary for salvation, he himself will deign to become our teacher : so that, "whoso will do the will of God, shall know of the doctrine" which our Saviour taught. To the humble and sincere person, however scanty his leisure, or mean his abilities, the word of God shall not be a sealed book ; for the way of wisdom, intricate and arduous as it may appear to human reason unenlightened from above, is yet so clearly revealed in the Divine word that "the wayfaring man, though a fool, shall not err therein." And to allude to the only remaining objection that has been mentioned, the public worship of God does not exempt us from private duties : indeed, it is always the case, that in proportion as we really love either, we shall learn to love and attend to both. He who does not delight in the word of God can have little relish for Divine worship, and certainly has not profited either by the word preached, or the prayers which he professes to offer. It is, indeed, a great and inestimable blessing to possess the public means of grace ; and such is the scriptural character of the services of our church, and so great the portion of the sacred volumes which is interwoven into them, that the most illiterate Christian, could he obtain

nothing farther, would yet be able, from this source alone, with diligence and devout attention, to procure no incompetent acquaintance with the word of God. But, how much soever may be acquired by this means, we are not, therefore, to neglect the private study of the sacred oracles: "The book of the law shall not depart out of thy mouth: but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then shalt thou have good success."

But the neglect of studying the Scriptures is not confined to the poor and uninformed; for persons who are ignorant on scarcely any other subject, and have abundant leisure and opportunity for this sacred duty, are often found to neglect it even as much as others. Yet why is this? Is it that, because the mind is well cultivated in other respects, it needs not be stored with that knowledge which alone can make us "wise unto salvation?" Or is it that the constant perusal of the Scriptures is designed only for the poor and ignorant; but that to a more cultivated mind, their place may be sufficiently supplied by means of other helps? Or is it that other thoughts and pursuits render insipid to our taste, that sacred volume which ought to be the great fountain of our delights, and the object of our daily meditations? Whatever may be the cause, the consequence is very plain and undeniable; namely, that the "soul perishes for lack of knowledge," and that every spiritual feeling soon dies away for want of being constantly nourished with that bread of life which was intended to strengthen us for our heavenly warfare. Even if we perfectly understood every doctrine, and fully comprehended the meaning of every passage in the Scriptures, the need of constantly perusing them would

not be done away; for the Christian, every day, requires animating as well as instructing, and wishes to feel more of the value and efficacy of those truths which he already admits as a part of his acknowledged creed. We should therefore live as it were upon the word of God, and find it sweet unto our taste: we should endeavour, by a regular study of its sacred pages, to enter fully into its spirit, and not be content with a few general impressions which we are not careful to renew by a fresh and constant recurrence to the Divine source from which they were at first derived.

II. But without dwelling further upon the duty itself, let us proceed to consider, in the second place, the powerful reasons on which it is founded. However disobedient men may often be to a Divine command, they are not usually insensible to their own interest; and could they but be convinced how deeply that interest is concerned in this question, they would surely be led to open, with the most ardent desires after heavenly wisdom, that blessed book which alone can inform us how a guilty being like man can be rescued from eternal death, and become an inheritor of the forfeited glories of the heavenly world.

The necessity of inculcating the serious reading of the Scriptures, for the especial reason mentioned in the text, will appear if we consider how often persons who cannot be said altogether to neglect the perusal of the Divine word, perform it from very inferior or unworthy motives.

1. A large class of persons peruse the Scriptures from no desire but mere taste or curiosity: in much the same method as they would peruse any other volume that contained, like them, interesting parables and narratives; animated appeals, pathetic and touching remonstrances, sublime descriptions, with every thing that can move the heart of

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captivate the understanding. In this manner many persons read for entertainment, without once reflecting that they have a personal interest in what they read.

2. Another class read the Scriptures solely from habit; they do not think of their important truths, and have no desire to become savingly acquainted with their blessings; but having been accustomed, perhaps, from early youth, to give (at least on the Sabbath) a portion of their time to this employment, they continue to do so, without ever seriously reflecting upon the real scope and intention of those pages with which, as far as mere memory extends, they are well acquainted.

3. Another class read from a constraining sense of duty, while they have no pleasure in their task, and are glad when it is performed. Conscience, and the remaining principles of a Christian education, will not suffer them entirely to omit the literal performance of the duty; but they never have felt any thing of that holy interest which renders the Scriptures the most interesting volume that was ever produced to the world.

4. To mention but one class more: there are some persons who study the Scriptures rather for the sake of controversy with their neighbour, than for the purpose of improvement to themselves. They

anxiously watch for every passage, or even turn of expression, which may furnish them with weapons for dispute, while they know little—perhaps nothing—of those humbling and sanctifying effects which the perusal of the word of God was intended to produce.

And are such the sentiments with which men often approach that sacred record which, amidst the darkness of a sinful world, has unveiled Heaven to our view, and brought life and immortality to light? How different is the motive assigned in the text, "*Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of Christ.*" Here we perceive the great reason for perusing the Scriptures: they are the record of salvation; they bear witness to Him who is the foundation of all our hopes for eternity. Without that knowledge which they alone can convey, we cannot be saved. They point out our guilt and the expiation, our disease and the remedy. To them, therefore, should we gladly resort; they should be the daily rule of our conduct, and the inspirers of our hopes. Thus perusing them under the blessing of Him by whose inspiration they were given, they will become effectual to our salvation, and guide our footsteps amidst all the dangers of the world in the paths of everlasting peace.

MISCELLANEOUS.

To the Editor of the Christian Observer.

WILL you permit me to make an observation or two on an article that appeared in your number for August, entitled, "*The Expediency of teaching the Deaf and Dumb to articulate.*" The nameless correspon-

dent of your correspondent B. says, "*My grand effort would be, as soon as possible, to teach my pupils that they have something within them that feels and thinks,*" &c. This, to say the least of it, appears to me to be an effort without an object. They are as conscious of the capacity as their teacher. But by what name

nothing farther, would yet be able, from this source alone, with diligence and devout attention, to procure no incompetent acquaintance with the word of God. But, how much soever may be acquired by this means, we are not, therefore, to neglect the private study of the sacred oracles: "The book of the law shall not depart out of thy mouth: but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then shalt thou have good success."

But the neglect of studying the Scriptures is not confined to the poor and uninformed; for persons who are ignorant on scarcely any other subject, and have abundant leisure and opportunity for this sacred duty, are often found to neglect it even as much as others. Yet why is this? Is it that, because the mind is well cultivated in other respects, it needs not be stored with that knowledge which alone can make us "wise unto salvation?" Or is it that the constant perusal of the Scriptures is designed only for the poor and ignorant; but that to a more cultivated mind, their place may be sufficiently supplied by means of other helps? Or is it that other thoughts and pursuits render insipid to our taste, that sacred volume which ought to be the great fountain of our delights, and the object of our daily meditations? Whatever may be the cause, the consequence is very plain and undeniable; namely, that the "soul perishes for lack of knowledge," and that every spiritual feeling soon dies away for want of being constantly nourished with that bread of life which was intended to strengthen us for our heavenly warfare. Even if we perfectly understood every doctrine, and fully comprehended the meaning of every passage in the Scriptures, the need of constantly perusing them would

not be done away; for the Christian, every day, requires animating as well as instructing, and wishes to feel more of the value and efficacy of those truths which he already admits as a part of his acknowledged creed. We should therefore live as it were upon the word of God, and find it sweet unto our taste: we should endeavour, by a regular study of its sacred pages, to enter fully into its spirit, and not be content with a few general impressions which we are not careful to renew by a fresh and constant recurrence to the Divine source from which they were at first derived.

II. But without dwelling further upon the duty itself, let us proceed to consider, in the second place, the powerful reasons on which it is founded. However disobedient men may often be to a Divine command, they are not usually insensible to their own interest; and could they but be convinced how deeply that interest is concerned in this question, they would surely be led to open, with the most ardent desires after heavenly wisdom, that blessed book which alone can inform us how a guilty being like man can be rescued from eternal death, and become an inheritor of the forfeited glories of the heavenly world.

The necessity of inculcating the serious reading of the Scriptures, for the especial reason mentioned in the text, will appear if we consider how often persons who cannot be said altogether to neglect the perusal of the Divine word, perform it from very inferior or unworthy motives.

I. A large class of persons peruse the Scriptures from no desire but mere taste or curiosity: in much the same method as they would peruse any other volume that contained, like them, interesting parables and narratives; animated appeals, pathetic and touching remonstrances, sublime descriptions, with every thing that can move the heart or

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captivate the understanding. In this manner many persons read for entertainment, without once reflecting that they have a personal interest in what they read.

2. Another class read the Scriptures solely from habit; they do not think of their important truths, and have no desire to become savingly acquainted with their blessings; but having been accustomed, perhaps, from early youth, to give (at least on the Sabbath) a portion of their time to this employment, they continue to do so, without ever seriously reflecting upon the real scope and intention of those pages with which, as far as mere memory extends, they are well acquainted.

3. Another class read from a constraining sense of duty, while they have no pleasure in their task, and are glad when it is performed. Conscience, and the remaining principles of a Christian education, will not suffer them entirely to omit the literal performance of the duty; but they never have felt any thing of that holy interest which renders the Scriptures the most interesting volume that was ever produced to the world.

4. To mention but one class more: there are some persons who study the Scriptures rather for the sake of controversy with their neighbour, than for the purpose of improvement to themselves. They

anxiously watch for every passage, or even turn of expression, which may furnish them with weapons for dispute, while they know little—perhaps nothing—of those humbling and sanctifying effects which the perusal of the word of God was intended to produce.

And are such the sentiments with which men often approach that sacred record which, amidst the darkness of a sinful world, has unveiled Heaven to our view, and brought life and immortality to light? How different is the motive assigned in the text, "*Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of Christ.*" Here we perceive the great reason for perusing the Scriptures: they are the record of salvation; they bear witness to Him who is the foundation of all our hopes for eternity. Without that knowledge which they alone can convey, we cannot be saved. They point out our guilt and the expiation, our disease and the remedy. To them, therefore, should we gladly resort; they should be the daily rule of our conduct, and the inspirers of our hopes. Thus perusing them under the blessing of Him by whose inspiration they were given, they will become effectual to our salvation, and guide our footsteps amidst all the dangers of the world in the paths of everlasting peace.

MISCELLANEOUS.

To the Editor of the Christian Observer.

Will you permit me to make an observation or two on an article that appeared in your number for August, entitled, "*The Expediency of teaching the Deaf and Dumb to articulate.*" The nameless correspon-

dent of your correspondent B. says, "*My grand effort would be, as soon as possible, to teach my pupils that they have something within them that feels and thinks,*" &c. This, to say the least of it, appears to me to be an effort without an object. They are as conscious of the capacity as their teacher. But by what name

they are to designate the faculty—whether *animus*, *âme*, or *soul*—will depend upon him.

It has often excited my astonishment to meet with persons, otherwise very intelligent, either altogether sceptical, or quite lost in the labyrinth of metaphysical fancies, when the subject of teaching the naturally deaf and dumb has been agitated by them. I never could account for it in any other way than by supposing that they had not attentively considered wherein these mutes resemble, and wherein they differ from, the rest of their species. Are they not dumb *only* because they are deaf. The *resemblance*, I think, is complete in natural capacity to apprehend. The *difference* consists in an accidental defect, precluding the acquisition of a *mother-tongue* in the ordinary way. Give them this and you supply them with a fulcrum, to overthrow the mass of ignorance that weighs them down. The wall of separation removed, they are no longer *alone* in the social circle—they are enlivened by conversation—instructed by the page of history—enlightened and comforted by the records of eternal truth—and are, in every view, elevated to the rank of their fellow-beings. All this, I maintain, is accomplished by the plain, rational, and practicable method of teaching them the language of the country where they happen to be situated, or, in other words, giving them a *mother-tongue*.

To effect this, we must, if we expect success, follow the course by which *words* have acquired value and significance with ourselves: we therefore name *things* to the deaf and dumb, and teach them to name them also. By *things* is not here meant external objects only, or such insulated names as grammarians call substantives, but all that is the subject of our percipient faculties, in the form of *being*, *attribute*, *action*, and *relation*. Be it remembered, that we

came to the possession of *our* mother tongue, the foundation of the whole superstructure of our most refined speculations, solely by the reiteration of those *names* (words or phrases) being made intelligible to us, through the medium of the organ of hearing, as constantly applied to the perceptions which they serve to note. Happily for the deaf and dumb, words or names may be seen and felt, as well as heard. The arts of writing and printing speak to the eye: certain visible characters have a conventional value; and combinations of these characters serve men to *name* or *call by*, as well as articulate sounds, of which they are to us the representatives. It is necessary, therefore, I conceive, on the very threshold of our instruction of the deaf and dumb, if we mean to teach them written language, to make them well acquainted with the *characters* or *letters*, their intention and value, before we trouble them with the application of their combinations. They may be shewn to them in succession. They may be formed by the hand with pen or pencil: still they are something external, and very unmeaning to the mute learners. Not so when you teach them a series of movements (or distinct actions) of the organs of speech, which they can see in others, and feel in themselves, associable in their minds and memories with the characters they have been required to look at and to trace. From that time *these* become the indices or exponents of things, and acquire a value with the learner as the representatives or names of acts they have learnt to perform by organs hitherto dormant, but which they feel to be perfectly well adapted to the use they have been taught to make of them. *Letters* (the alphabet of the language they are about to learn) are no longer strange unmeaning strokes; they have become intimately connected with the very frame of the learners

—a part of themselves, as it were. For, efface the tablet of the deaf incipient speaker, or remove him from the means of writing, he can still go through his *acts*, associated with the visible appearances in question, and presently becomes sensible of a new power, that of being *readily* able to excite, in others, associations similar to his own—he sounds a *letter*, we write it—we sound one (letting him *see*, of course the motion of our organs,) he writes it. Is not this convention? Can it be doubted whether the parties understand each other?

Is, then, this simple convention unimportant? Is it not the very basis of all artificial language; and is this additional hold of a thing to be remembered of little worth? Those only, I conceive, will answer in the affirmative who have not sufficiently attended to the operations of their own minds, and who have overlooked the force of association and analogy in every mental process. Details would carry me far beyond the limits of a communication like this, else it were easy to demonstrate that the principle applies *a fortiori* to words, or combinations of letters, as the nomenclature of thought.

In this view, teaching articulation to the deaf and dumb rests its most important advantages on its utility, as the means to an end; namely, the more speedy and perfect acquisition of language; not the fanciful passigraphy of methodized signs (*that* could be useful only were all the world deaf and dumb, or to whole communities of such mutes,) but the language of their families, their neighbours and countrymen; that which, in fact, would have been their mother-tongue, had nature not deprived them of the usual inlet. It is needless, therefore, I think, to waste time in talking about harmonious or inharmonious pronunciation: no rational person ought to expect the speech of those who never heard, to be modulated into rhythmical har-

mony; music and oratory may, and must, be readily given up. But there are other valuable ends to be answered by articulation: the most important of all is that already insisted upon; the next to it is the communication of thought. For I am warranted in saying, that ninety-nine out of every hundred deaf and dumb persons (memory and intellect being acute) may be brought, provided the education be begun sufficiently early, to articulate in a manner *not* intolerably harsh, and abundantly intelligible to all who are in habits of intercourse with them. And who, I would ask, are so much interested in understanding them? But suppose the worst; let them fall in with strangers whose ears, unaccustomed, to their less perfect articulation, feel it unpleasant, or even unintelligible. What hinders their use of writing, the manual alphabet, or “look and gesture,” if required? Is there any thing to preclude this simply from the circumstance of their being able to converse in another way with those who like to hear them, because they can readily understand them? It must not for a moment be imagined that teaching to speak narrows the capacity for other modes of communication: signs, when duly estimated, are used as the connecting link between the deaf and their teacher. Articulation hinders nothing; it furthers much; it is a superadded faculty, and may be used or not, at pleasure. It is felt and valued as such by all who, with it, have acquired a knowledge of the language used by those around them: it is thus felt, also, by the parent, the brother, the friend, and companion, of these unfortunate individuals.

It is far from my wish to make comparisons that might lead to invidious discussions. I reluctantly, therefore, allude to the terms “French school” and “English school,” brought forward in the paper which gave rise to these re-

marks. But I must affirm, that if the comparison should be found to be as disadvantageous to the "English school" as B's correspondent states; it will arise from other causes than the one to be inferred from his words. Is this gentleman aware that the venerable Principal of the "French school," while in London, expressed his conviction of the advantages of teaching articulation to the naturally deaf and dumb, declaring his intention of introducing it into the institution at Paris on his return? And that, if the journals of a few months back may be credited, it has actually been there introduced with some success?

Not having read or heard, that I remember, the observations of Professor Dugald Stewart on the subject, I cannot reply to them: but no *name* can weigh against convictions derived from actual observation.

"The methodizing and perfecting of signs" falls properly to those who think the deaf and dumb incapable of learning a language common to their countrymen, or who imagine the generalization of ideas by manual signs the most perfect of all languages. If it be so, why not substitute it in the place of all others?

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For the Christian Observer.

COWPERIANA.

No. II.

COWPER, in the peroration of his poem entitled "Expostulation," after expressing his small hope of being able to influence, by any representation of his, the minds and morals of the community, adds:

"But if a sweeter voice, and one design'd
A blessing to my country and mankind,
Reclaim the wand'ring thousands, and
bring home
A flock so scattered, and so wont to roam,
Then," &c.

Whose was this "sweeter voice?"

The writer whose remarks on the Task have lately appeared in the Christian Observer, cites a well-known passage in one of Curran's speeches, as having been, in his opinion, suggested by the opening paragraph of the second book of that poem. There is a coincidence, at least equally striking, between Cowper's eulogy of Howard on Charity, and Burke's passage on the same subject. The point of resemblance lies in the following lines in Cowper:

"To traverse seas, range kingdoms, and
bring home,
Not the proud monuments of Greece or
Rome,
But knowledge such as only dungeons
teach," &c.

The writer has not the corresponding passage of Burke before him, but it will occur to the recollection of most readers. Was Burke or Cowper the original?

The lines in Charity,

"Soft airs and gentle heavings of the wave
Impel the fleet, whose errand is to save,
To succour wasted regions, and replace
The smile of opulence in sorrow's face,"

perhaps refer to the relief sent by our government to the distressed inhabitants of Lisbon after the ruin of that city by an earthquake; a circumstance to which he alludes in one of his letters.

The following image, in an address to Evening in the fourth book of the Task, occurs also in one of his Olney Hymns:

"Methinks I see thee in the streaky west,
With matron step slow moving, while the
night

Treads on thy sweeping train." *Task.*

"Ev'ning, with a silent pace
Slowly moving in the west,
Shews a signal of His grace,
Points to an eternal rest." *Hymn.*

Was the idea of the Nightingale and Glow-worm suggested by a well-known Greek epigram on the Nightingale devouring the Grasshopper, of which there is a transla-

tion in his third volume? Wordsworth's poem of the Robin and the Butterfly also resembles the fable of Cowper, though approaching more nearly to the Greek verses.

The following is a continuation of the parallel passages in the former Number.

1. "As, when two pilgrims in a forest stray,
Both may be lost, yet each in his own way;
So fares it with the multitudes beguil'd
In vain opinion's waste and dangerous
wild;
Ten thousand rove the brakes and thorns
among,
Some eastward, and some westward, and
all wrong." *Hope.*

This simile is from Horace.

"—— Velut sylvis, ubi passim
Palantes error certode tramite pellit,
Ille sinistrorsum, hic dextrorsum abit; unus
utrique
Error, sed variis illudit partibus: hoc te
Crede modo insanum; nihilo ut sapientior
ille,
Qui te deridet, caudam trahat."

Sat. II. 3. l. 48.

2. In "Table Talk," the poet addresses Liberty;

"Incomparable gem! thy worth untold;
Cheap, though blood-bought, and thrown
away when sold!"

Similar to this is the language of Bishop Taylor on another subject. "For the soul of a man all the world cannot be a just price; a man may lose it or throw it away, but he can never make a good exchange when he parts with this jewel." Vol. II. Serm. xix. p. 338. 1807.

3. Every reader of Cowper will recollect the beautiful passage in the third book of the *Task*, "I was born of woman," &c. Was the following speech from the Faithful Shepherdess in the poet's mind when he wrote it?

"—— Sure I am mortal,
The daughter of a shepherd; he was mortal,
And she that bare me mortal. Prick my
hand,
And it will bleed; a fever shakes me, and

The self-same wind that makes the young
lambs shrink
Makes me a-cold," &c. Act. I. Sc. i.

4. The opening of the description of the Millennium, in the sixth book of the *Task*,

"O scenes surpassing fable, and yet true!"
reminds me of a passage in one of Robert Hall's finest sermons, that on the Discouragements and Supports of the Christian Ministry: where, speaking of the Christian doctrine, he says: "The facts it exhibits, supported by clear and indubitable testimony, are more extraordinary than ever entered the mind of man in its wildest excursions, combining all the sobriety of truth, with more than the grandeur of fiction." p. 36, fourth edition.

5. The following lines, in the fine address to the Stars, *Task*, book V. (a similar address occurs in Young's Ninth Night) resemble a passage in Mallet's *Excursion*.

"—— ye shining hosts,
That navigate a sea that knows no storms,
Beneath a vault unsullied with a cloud."
Task, book V.

"—— this limpid sky,
Vast ocean without storms, where these
huge globes
Sail undisturb'd a rounding voyage each."
Mallet's Excursion, II. 156.

6. Cowley, describing the celestial state, says,

"—— An eternal now does always last."
Dav. I.

Cowper has borrowed this expression in his translations from Milton.

"—— one eternal now
Shall be the only measure of our being."
(In a translation from Horace he has, "Guard well the cheerful, happy now.") See also Southey's *Thalaba* book I.

"Nor days, nor weeks, nor months, nor
years are here,
An everlasting Now of misery!"

And Crabbe, in a powerful passage of his *Sir Eustace Grey*:

"There was I fix'd, I know not how,
Condemn'd for untold years to stray:
Yet years were not—one dreadful Now
Endur'd no change of night or day."

7. *Res est sacra miser.*" *Sen.*

" — to a soul that ever felt the sting
Of sorrow, sorrow is a sacred thing."

Retirement.

Cowper agreed with his friend Hurdis in his love for the works of creation.

" — Now I steal along the woody lane,
To hear thy song so various, gentle bird,
Sweet queen of night, enchanting Philomel.

I name thee not to give my feeble line
A grace else wanted, *for I love thy song,*
And often have I stood to hear it sung,
When the clear moon, with Cytherean smile,
Emerging from an eastern cloud, has shot
A look of pure benevolence and joy
Into the heart of night. *Yes, I have stood*
And mark'd thy varied note, and frequent

pause,

Thy brisk and melancholy mood, with soul
Sincerely pleased. And oh! methought,
no note

Can equal thine, sweet bird, of all that
sing

How easily the chief!" *Hurdis.*

"And witness, dear companions of my
walks,

Witness a joy that thou hast doubled long.
Thou know'st my praise of nature *most*
sincere,

And that my raptures are not conjur'd up
To serve occasions of poetic pomp,
But genuine, and art partner of them all.
How oft upon yon eminence *our pace*
Has slackened to a pause," &c.

Task, book I.

SCIPIO ÆMILIANUS.

To the Editor of the Christian Observer.

A VERY respectable and extensively circulated newspaper, in the Number published on the 28th of October, after mentioning the sum of 865*l.* as having been paid, in the course of the present year, by labourers, to ten SUNDAY Savings Banks in Hertfordshire, adds the following commendation of such institutions. The establishment of Sunday Banks is earnestly recommended to every clergyman throughout the kingdom, as the surest means of inducing a

habit of economy among the lower orders, improving their morals, and making them steady and useful members of society."

Now, Sir, I must acknowledge myself to have been both startled and distressed by this paragraph, as well as by one or two notices to the same effect, which I had before met with in that publication: and I cannot but think that you will deem the subject worthy of the timely notice of a Christian observer.

I believe, sir, that I yield to none in a thorough conviction of the utility of Savings Banks, both in regard to the temporal comforts, and to the moral habits of that class of society for whose benefit they are intended. Yet it certainly appears to me to be wholly inconsistent with the due observance of "the Lord's day" to appropriate any portion of it to such a purpose. Must it not be acknowledged to be a merely secular engagement? Can it be pleaded that it is an act of charity, and as such comprehended under the apostolic precept in 1 Cor. xvi. 2? Surely, whatever may be the motive of the clergymen or others who receive the contributions (who can indeed hardly be influenced by any other principle than benevolence,) on the part of the depositors it can be nothing more than an act of human policy, with a view to their own temporal interests.

This plan is, indeed, spoken of as consisting in the simple and easy act of giving and receiving a small sum of money. But the process will be found, when we come to the detail of business, to be far from simple. Regular accounts of every sum deposited must be kept; receipts must be given; and the check-books adjusted: or else there is an end of all accuracy, and consequently of all security. It is stated, that in one of these Sunday Banks no less than 411*l.* had been deposited in forty-three

Sundays. Can it be otherwise than an undue encroachment on those valuable moments, to have thus received, and accounted, and acknowledged, upwards of nine pounds each Sunday, in the small contributions of perhaps many times that number of individuals?

It is probable that many of your clerical readers have found occasion to remonstrate with some of their parishioners on the unchristian, but too common, practice of paying the wages of their labourers on the Sunday morning. But with what consistency can a clergyman adopt such a remonstrance, who himself appropriates a part of the same day to the receipt of a portion of those very wages? Does he not appear, however unintentionally, to countenance and encourage a system already too prevalent? The labourer is compelled to receive his money at the time when he ought to be preparing for, if he is not already engaged in, the sacred exercises of the day. He proceeds from his master's pay table to the shop, to purchase his loaf, or to pay his debt. Thence, we will hope, he hastens to the house of God;—but he must not forget to carry the remainder of his wages in his pocket, so that as soon as the service is over he may hasten to the minister (for it is intimated that the minister is to be the receiver, or at least the superintendent,) that he may resume his secular engagements, and lay up for future use the money he has to spare. He obtains his receipt-book:—and which of the two, it may be asked, is likely to prove the most natural and fruitful topic of meditation during the rest of the day;—the prayers he has offered, and the doctrines and precepts in which he has been instructed at church; or the computation of the future advantages to himself and his family, of which that receipt-book is the pledge and the memorial?

J. H.

Christ. Observ. No. 204.

To the Editor of the Christian Observer.

WITHOUT entering on the proper commencement of Daniel's 2400 years, I wish to bear testimony to the propriety with which your correspondent C. E. S. has placed the beginning of Cyrus's reign, over *all* Media and Persia, so much earlier than commentators on Scripture have usually dated it. (p. 634.) They have been so much gratified by *seeming* coincidences, between passages in the book of Daniel, and the *Cyropædia*, that they have admitted the latter to be genuine *history*, without duly examining its claim to that character. The canon in Ptolemy, the chronology of Herodotus, (which, at *that* period, relating to Media, Persia, Lydia, Greece, and Egypt, is perfectly consistent, and precisely agrees with Scripture) the fragments of Barosus, Megasthenes and Ctesias, all concur in denying any such prince to have reigned, as Xenophon's Cyaxares the *Second*. Even the Persian legends, collected by Mirkhard, from traditions, whence Xenophon might borrow his idea of a son of Astyages (called by the Persians Fraiborz) deny him ever to have *reigned*. I believe that I could easily demonstrate, if the present occasion was suitable, that the *Darius* of Daniel was no other than *Astyages* himself; for there certainly was no *other* king of the *Medes and Persians*, at the time of Belshazzar's (that is, *Evil-Merodach's*) assassination. It is certain that Cyrus died A. C. 529; and that he reigned over *all* Media and Persia about thirty years. He, as certainly, *dethroned* Astyages; which, therefore, occurred the year after the latter (Darius the Mede) had succeeded Belshazzar at Babylon; probably, being invited by the conspirators, because he was brother-in-law of Nebuchadnezzar. Neriglissar (one of the conspirators) then revolted against Cyrus, who was prevented from taking the city of Babylon, till he had subjugated the whole

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empire beside, twenty-three years after his deposition of Astyages. The commencement of a Chaldean year might not fall within the short reign of the latter, at Babylon; in which case, Ptolemy would *purposely* omit it in his canon. EUBULUS.

To the Editor of the Christian Observer.

WITH a strong feeling of reluctance I take up my pen to interpose a few words in this painful controversy on the subject of Cambridge discipline; and I do it with a determination neither to extenuate nor to magnify the evils that really exist, but to state the matter *as it is*, for the information of those who have no opportunities of examining for themselves. I should be sorry that such persons should take their opinion of the present state of our University either from the WESTMORELAND YEOMAN, or CLERICUS EBORACENSIS, or the pleasant DEVONSHIRE SQUIRE, or even from the NORTH-COUNTRYMAN, whose defence I cannot but consider as insufficient to meet the real objections, and to satisfy the minds of thinking men on the subject. With respect to the Devonshire Squire, I must confess I have no heart for pleasantry on the subject.*

* Nor have we; for though it may be occasionally true, that

“Ridiculum acri

Fortius et melius magnas secatur res,”

yet it is by no means *generally* the case, especially on questions like the present. We wish, therefore, that we had not inserted the ingenious paper of a Devonshire Squire. We did not, however, perceive all the objections which existed to its insertion, until it was too late to countermand it. Cantabrigiensis must, however, be aware that the “pleasantry” of the Devonshire Squire was intended solely as an ironical representation of some of the arguments which have actually, and in print, been adduced by individuals in reply to the impugnors of university discipline.

Having thus incidentally been brought

I will first state matter of fact, and then refer, briefly, to the charges adduced by these several writers. The provisions for university discipline are, I believe, in themselves sufficient. If they become insufficient through the negligence of those who undertake an office of which they do not intend to discharge the duties, the fault rests with the individuals, and not with the University; and they must sit down at the end of their year of office with the unenviable reflection, that “qui non vetat peccare, cum possit, JUBET.” The Proctors are annual officers: the University binds them by oath to the faithful discharge of their duty: if even one of the two violate his oath, what can the other do, comparatively, for the maintaining of that order and discipline which we desire? Those whose experience qualifies them to speak on this point, will answer, that he must faint under the burden.

But the number of students in the University has of late years been greatly on the increase; and it has been found that even two Proctors, supposing both to be faithful and active, are insufficient to enforce discipline and morality. To remedy this acknowledged deficiency, a Grace has passed the Senate for the appointment of two Pro-proctors, to be annually elected, to assist the Proctors in this part of their duty. The salary annexed to this office is so trifling, that the only motive which

forward, contrary to our usual custom, as mediators between our correspondents, we cannot pass by this occasion of congratulating both our readers and the University of Cambridge—which some of our correspondents may have handled with too little ceremony—upon what we understand is the improving state of affairs within her walls; and we trust that future writers on this subject will soon have little left to specify, but abuses which have been corrected, and faults which exist no more.

EDITOR.

can induce a member of the Senate to accept it must be, I conceive, a desire to benefit the University by a faithful and conscientious discharge of his laborious duties. Now for an appeal to fact—it is with an honest pride I add, that as far as my observation has extended (and I have not been a careless observer,) the remedy has been found adequate. I may challenge these gentlemen to come from the North and from the South, and examine for themselves: they will find our streets cleared of the nuisance complained of: they will find four officers, especially appointed for that purpose, active and zealous and persevering, not only in punishing vice when they discover it in public, but in searching out its secret recesses, and preventing the approach of young men to the habitations of iniquity; they will find likewise the other Masters of Arts not backward to exert the authority with which they are invested by their degree, in checking every instance of misconduct which comes under their notice.

I do not say that every thing has yet been done which I myself could desire: but much has been done; and I think we deserve not all the reproach which has been cast upon us.

I shall beg leave now to offer a few brief remarks on the points touched upon by your different correspondents: but you will readily pardon me if I consider one or two ill-natured *hints*, such as the Boy knowing more already than many a Fellow of a college, &c not entitled to a serious reply. I must claim for the University of Cambridge a right of having her merits tried by substantial evidence; she is not sunk so low as to deserve to be made a by-word of reproach among persons incompetent to estimate her real deserts. Believe me, sir, I am “more in sorrow than in anger,” while I write this; nor do I, in my last expression, allude to the Westmoreland Yeoman himself, but to those

who will take occasion, from what he has written, to traduce our University, and to pride themselves in their self-complacent ignorance.

First, then, Many of the young men *are* lodged without the college walls; but not, as has been asserted, “out of the reach of the observation or control of their superiors.” The Tutor or Proctor has the same authority to enter a young man’s lodgings, as to enter his rooms in college: nay, there is in some sense a greater check over a student in a lodging-house than in college-rooms; because, if the landlord be a conscientious man (and such landlords there are,) his very presence, his being a witness of any wrong proceedings, and the fear of his giving information, will operate as a restraint, to which there can be no corresponding check within the walls of the college. Now comes the objection to this statement: “I produced,” says Clericus Eboracensis, “a letter which a friend at M—— had lent me, from his son at college, telling him, as a good joke, that the mistress of his lodgings had asked him, that morning, (the new law had been promulgated on the preceding day,) at what hour of the night she should fix the time of his return home?” Indeed! Is it so? Is this the evidence by which our University is to be found guilty, and condemned? *Ἐν δὲ φάσι καὶ ὁλεσσοῦν.* At least kill us in the day-light: let it not be by dark insinuations, anonymous letters, unauthenticated narratives: let it not be by “poisoned arrows, which not only inflict a wound, but render it incurable.” Who is this mistress of a lodging-house? Let her name be given up, and I pledge myself (for though I write anonymously, you shall know my name, if necessary,) that she shall be deprived of her license to receive students as lodgers. Who is this son so inflated as to relate it as “a good joke” to his own father? Who is this father so careless of the morals of his son,

—so regardless of the welfare of other students, and of the feelings of a hundred other parents,—as not to have immediately written to his son's Tutor to have the matter inquired into?—Perhaps, however, the writer intended it only as an ingenious fiction, and meant it as a strong statement of a possible case,—that such a thing *might* be. Then, I say, the offender *might* be discovered; and so, the evil be arrested in its progress. On this point I will only add, that the college gate-bill is, in some cases, a check upon the landlord's door-bill; because every student who passes the gates of his own college after they are shut, either to go *in* to his rooms, or *out* to his lodgings, has his name reported to the Tutor: if the report from the lodging house, therefore, do not correspond with this, an immediate discovery of mal practice follows.

I have said this, Mr. Editor, to shew that the evil of lodging in the town is not *so great* as is imagined. I am still far from approving of the system, and wish it were abolished: but in the mean time there are greater difficulties than my Westmoreland friend seems to think, in the way of building, though I do not think it important to enter into them. The colleges *might* build to a certain extent; and I wish with all my heart they would.

Secondly, It is *not* true, that intoxication is at all a prevailing vice in the University. I believe that it is a rare thing to hear of an instance of it; and that when heard of by the superiors, it is invariably punished. But, "an imposition of a hundred lines," Clericus Eboracensis thinks an inadequate punishment: and so do I. But can he say that, because this was the punishment in one instance, it is in all? And must not the measure of punishment be left to the discretion of the person in authority? And is your correspondent prepared to say, that this punishment was accompanied with

none of that "moral reprobation" of which he speaks? Was there no lecture addressed to the young offender—no threat of a heavier punishment for a next offence—no intimation, that the imposition was intended rather as an expression of displeasure than an adequate punishment of guilt? I could go into a hundred families and say, "This son of yours is a sad boy—you do not punish him with sufficient severity." But what would be the father's reply to such an interference?

It is *not* a fact that "students are seen reeling about the streets drunk." It is a fact, that "the gates of the college will open at all hours of the night for young men," rather than leave them to spend the night in the streets: but the names of all who enter after ten o'clock (in some colleges, nine) are reported to the master; and if the hour be very late, or the offence frequently repeated, they are subject to inquiry and consequent punishment.

The Westmoreland Yeoman's *third* charge, relating to our streets, I have already answered. There are no such facilities *now* afforded to offences of this kind, as there are to forgeries upon the Bank of England. From six o'clock in the evening, and sometimes earlier, frequently till one or two in the morning, one or more of the Proctors, and often all, are engaged at intervals in scouring the streets and environs of the town.—With respect to "vile seducers" lodging in the vicinity of Cambridge, it is undoubtedly true: but how is this to be prevented? And if it be urged against our University, is our sister Oxford pure in *this* respect? I am unwilling to make this comparison; but your correspondent has provoked me to it.

Fourthly, Young women are certainly employed within many of the colleges; but there is scarcely a single instance (I know but of one, and that a very peculiar case,) in which a

young woman has been appointed to to the office of bedmaker. They come, therefore, to assist their mothers, and are employed under the eye of their mothers, who have the opportunity of so parcelling out the work as to consult most effectually the safety of their daughters. I believe that this part of the system (though it is no farther a part of the system, than as it has grown upon it,) has not been found in actual experience so pregnant with mischief as has been apprehended. I confess myself utterly at a loss to know what college is referred to in the following passage of Clericus Eboracensis: "All the bedmakers in our old college, without one exception, are young women; and, with few exceptions, rather shewy in their persons."—I readily add, in the conclusion of this point, that I by no means approve of this violation of the university statutes; and I wish it were prevented.

The *fifth* charge is, That "card-playing and gaming are practised among some of the young men." Perhaps they are—I have no reason to think that they are common—nor do I see how they can altogether be prevented, as it is not the practice for the persons who possess authority, to visit the private rooms of the students in an inquisitorial capacity, unless there be some special ground of suspicion. It must be admitted that our young men visit Newmarket; and I should be glad if any of our Masters of Colleges would follow the example of the Oxford Dean. Be it observed, however, that they are only the idle and extravagant part of the University that frequent that scene of dissipation. Such men will, after all, be idle and extravagant in one way, if they cannot in another. This is a temptation, too, which is not brought home to the doors of the young men, but which they must seek out at a distance; and on that account it is not likely to ensnare such as the West-

moreland Yeoman's son, for instance, or any but those whose minds are deliberately made up to habits of idleness.

Now let me meet the last charge of your Westmoreland correspondent. The fact referred to is this: on occasion of a melancholy event, of which I need not repeat the mention, a gentleman wrote a pamphlet, calling upon the University to improve its discipline. The pamphlet gave offence—it was injudicious—it violated several of the laws universally acknowledged by grammarians—it jumbled several things together, when one ought to have been the beginning, middle, and end—it required the University to reject the splendid collection of paintings bequeathed by Viscount Fitzwilliam, because two or three of them displeased the writer, as most probably they did many other persons; in a word, the thing was not what it should have been; and, in defiance of the ridicule which the expression may call forth, I must take leave to say, that in order to produce the desired effect upon the University, the reproof administered ought to have been at once *delicate and dignified*.

But "these bad doings," it seems, when thus attacked, "were not denied, but rather defended, or at least palliated, and even joked about and laughed at, in other pamphlets, by persons whom our Curate called Fellows of Colleges. It was even stated, that the pamphlets of these Fellows were not disapproved by the great part of the other Fellows, and of the head men of the University. This is too bad to be believed." It is indeed; and who *does* believe it? Do they believe it in Westmoreland? We do not in Cambridge.—Let the world know the truth of the matter. ONE Fellow of a college, and he, a very young man, *in statu pupillari*, published a very silly pamphlet on the subject, which was about as cruel a mockery of the unfortun-

nate deceased, as if he had leaped over his grave, and exclaimed, "Let us eat and drink, for to-morrow we die." But did the Fellows and "head-men," approve of this? I can truly say, that the only feeling which I have heard expressed on the subject, in my intercourse with them, was that of decided disapprobation; and though, certainly, they did not like Mr. Maberly's pamphlet, they reprobated the unseasonableness, and impertinence, and unfeeling buffoonery of Mr. Lawson's. There were one or two other pamphlets written on the subject, but anonymously: and they do not answer to your correspondent's description, as I understand they were very dull things.

I have endeavoured, Mr. Editor, fairly, to meet your correspondents

on this great question. I have acknowledged what I believe to be wrong in the discipline of the University. I claim no indulgence for vice of any kind: I wish most cordially that things were much better with us than they are: but I claim, on behalf of our illustrious University, a candid investigation and a fair hearing.

I cannot pledge myself to reply to any observations which this letter may call forth; for it occupies more time than I can always command, to enter into the controversies of the day. Nothing but a regard to truth, and a desire to vindicate Alma Mater from misunderstanding would have drawn this from me.

Your well-wisher,

GANTABRIGIENSIS.

REVIEW OF NEW PUBLICATIONS.

A Letter to Sir S. ROMILLY, M. P. from H. BROUGHAM, Esq. M. P. F. R. S. upon the Abuse of Charities. London: Longman. 1818. pp. 67.

Appendix to Mr. Brougham's Letter containing Minutes of Evidence taken before the Education Committee. pp. 104.

A Letter to the Right Hon. Sir W. Scott, &c. &c. in Answer to Mr. Brougham's Letter to Sir S. Romilly, &c.: to which is added, an Appendix, containing an Abstract of the principal Acts of Parliament relating to Charters, and likewise the late act by which the Commission is appointed and empowered. London: Hatchard. 1818. pp. 75.

SOME chronologer reports, that our facetious monarch Charles the Second greatly perplexed the Royal Academicians by propounding to them the query, "why a dead fish weighs more than a living one." To

this problem, no adequate solution might have been discovered even by this time, had not some plain individual of that learned body suggested to his brethren the *previous* inquiry, whether it is *the fact* that the fish in the one state really *does* weigh more than in the other.

To apply the case, it cannot be doubted that, in many of the questions which perplex boards and parliaments, there is a certain previous question which, if adjusted, would leave the disputants nothing to dispute about. The case to which we are now about to call the attention of our readers supplies an illustration of this truth. Soon after the discovery of the new system of education, it became an anxious wish of the leading authorities of the country, to extend the benefits of this most important process of instruction to the whole of the population. Such an extension of these benefits, however, it was found, would involve a very considerable expense:

and the question arose how this expense was to be met. Large subscriptions had, indeed, been raised by various distinguished friends of general education. But as private generosity soon reaches its *maximum*, and even at that point is incompetent to the supply of the public necessities, it became essential to provide some more adequate means for the accomplishment of this admirable object. Accordingly, politicians began to speculate and debate on the best mode of creating the requisite resources. At this moment up rose Mr. Brougham, and some powerful coadjutors in the House of Commons, with an inquiry to the following effect:—"While we are questioning how to raise *new* funds for education, will some one be pleased to tell us what have become of the *old*? We vaunt much of the generosity of our ancestors—we see many of their school-houses frowning upon us in antiquated majesty in our country towns and villages—we see little urchins in blue stuck upon porches and gate posts to teach us that there should be masters, and mistresses, and horn books within—what then is the fact? Are these masters and mistresses provided? Are the scholars properly taught? Are the funds provided for their education regularly applied to the objects for which they were originally designed?" These questions at once approved themselves to the common sense of the nation. There could scarcely be found an individual, except among those who had a peculiar interest in the misapplication of these funds, who was not anxious for inquiry.

In consequence of these suggestions, a parliamentary committee was appointed to investigate this momentous subject. Mr. Brougham was appointed its chairman; and it comprehended a number of individuals of the highest moral respectability, but many of them differing widely from himself in their political principles,

being either supporters of ministry, or of the independent or neutral class.

The letter which stands first in the list of publications now under review, and which is addressed by Mr. Brougham to a distinguished individual, whose melancholy end we had occasion, in our last Number, to lament, contains an account of the exertions of this Committee to provide the means of effectually pursuing, under the authority of Parliament, the inquiry, of which Parliament itself had admitted the necessity; together with the history of what he considers to be nearly the complete frustration of those exertions by the changes introduced into the bill, which he, as the chairman, brought into Parliament on that subject. The second work at the head of this article, is an Appendix to that Letter, and contains a part of the evidence laid before the same Committee, including a few of the more striking cases that came under its investigation. The third pamphlet is anonymous, and is designed as a reply to the statements and reasonings contained in Mr. Brougham's Letter. We consider the controversy which is conducted in these pamphlets as so intimately connected, not merely with the political and economical, but also with the moral and religious, interests of society, that we shall not hesitate to give our readers a detailed view of its leading points.

Mr. Brougham begins by speaking of the *deliberation* with which the Committee that prepared the bill for the appointment of a Commission, to inquire into the Abuse of Charities, proceeded in every step of their career. The Education Committee, which sat in 1816, having perceived the existence of many such abuses, had recommended a Parliamentary Commission for the purpose of examining them. In 1817 that Committee again met; but, chiefly in consequence of Mr. Mr. Brougham's illness, did little

more than repeat the recommendation for the appointment for such a commission. In March, 1818, it was again appointed; and, in April, Mr. Brougham moved, in Parliament, for leave to bring in the proposed bill. This bill he describes as constructed with much care, by the most skilful professional men. It was afterwards communicated to his Majesty's ministers, and the law officers of the Crown, and particularly submitted to the consideration of the Lord Chancellor and of the Secretary of State for the Home Department. It was repeatedly discussed in the House; and after being printed no less than six times, in consequence of the various amendments proposed in its progress through the House, was finally, though with numerous, and, as we shall see, most important alterations, passed into an act.

Mr. Brougham states, that such was the *unanimity* with regard to this bill in the Committee, that, although constituted of men of all parties, they *never once came to a division upon a single point*. He appeals to the members of his Majesty's government in proof of his own disposition, and that of the Committee in general, to listen to any suggestion or correction proposed by them. He then goes on to state some of the changes which have been introduced into the bill.

As the bill originally stood, *the Commissioners for the inquiry were to be named in it*. The ministers, however, required that the appointment of the Commissioners should be vested in the Crown. To this important change, the Committee, though with acknowledged reluctance, acceded, because they "found that the ministers were determined to oppose the bill, unless they were allowed to name the commissioners."

We cannot say that we are disposed to concur with Mr. Brougham in the severe remarks which he in-

troduces into his pamphlet on the conduct of the ministers in this particular. It is true that precedents might be quoted in favour of the plan of naming the commissioners in the bill; but these examples were rare (we believe only two,) and whenever they occurred, it was in cases where the commission was proposed and the appointments made by ministers themselves. The nomination to the offices, therefore, still virtually remained with the Crown, an arrangement which we apprehend to be analogous to the whole frame and spirit of our constitution. We cannot, for our own parts, blame ministers for asserting on this occasion the fair and undoubted prerogative of the Crown; and the same insinuations, respecting the motives which would be likely to regulate their choice in this instance, might be applied with equal effect to the case of any of those appointments, whether civil, judicial, or ecclesiastical, which involve extensive inquisitorial powers. Ministers might, without doubt, select unfit persons for the conduct of the proposed inquiry; but they would at least be responsible for doing so, not only at the bar of Parliament, but at the scarcely less formidable bar of public opinion. And the danger of such unwise selection was certainly not greater, in our view (considering the peculiar circumstance of the case, it was far less,) than is incurred in a great variety of cases, not inferior in public interest to the present, highly as we are disposed to estimate its importance.

One addition to the bill was proposed by ministers, which the Committee cheerfully adopted, regarding it as an improvement. It was the appointment of six honorary commissioners who might form a superintending and central body to advise and to regulate the proceedings of the whole.

The bill underwent many changes in its passage through the House

of Commons, but none which very essentially interfered with its efficiency, as it respected the inquisitorial and visitatorial powers of the Commissioners. It was in the House of Lords that it received its material alterations. To these alterations we will now advert.

The bill, as it passed the House of Commons, had provided, that, for the double purpose of economy and despatch, the Commissioners, being eight in number, should have the power of dividing themselves into committees which should be at liberty to pursue their local inquiries in different directions at the same time, and of visiting with that view all parts of the country. These visiting Commissioners were originally to have travelled in pairs, thus forming four efficient ambulatory committees. But in the House of Lords the number two was changed into three, although the whole number of Commissioners was not increased, thus affording the means of having only two itinerating parties instead of four, while, according to Mr. Brougham, two of the Commissioners would necessarily be unemployed.

We agree with Mr. Brougham in thinking that this change was for the worse; and yet, as the House of Lords judged it right greatly to contract the sphere of the commission, it might be less necessary to multiply its subdivisions. As for the two Commissioners who are excluded from the itinerating boards, we trust they will not be unprofitably employed in the investigation and arrangement of documentary evidence, and in various other ways, all tending to forward the general object.

The changes made in the *powers* of the Commissioners were far more important than those which respected the forms of their proceedings. And here we shall allow Mr. Brougham to

speak for himself and his coadjutors.

"We had originally given the Commissioners the same authority which rendered the naval and military inquiries so effectual. Imagining that persons concerned in any abuse might be unwilling to give evidence against themselves, or to produce documents which made them liable to refund large balances due to the poor, we had armed the Commissioners with the power of compelling the production of papers, and obliging every one to answer such questions as did not criminate himself. The ministers in the House of Lords peremptorily insisted upon this provision being struck out. They said it was harsh—but why should any one complain of being forced to do what it is every one's duty to do, and what no one can refuse to do unless with the design of concealing some malversation? They represented it as indelicate to respectable trustees—but can any respectable trustee complain of being called upon to disclose the particulars of his conduct in the execution of his trust? They described it as unconstitutional—yet the same powers are possessed by all courts, even by commissioners of bankrupt. They called it unprecedented—yet they themselves, when in office with a truly great minister, the renown of whose naval exploits alone eclipses the glory of his civil administration, had furnished the precedent which we followed; had passed the very act from which we copied verbatim the clause in our bill. They attempted, indeed, to escape from this dilemma by various outlets. My lord Chancellor said that he had always disapproved of that provision in lord St. Vincent's act; yet he suffered it to pass without a division, and was, with my lord Ellenborough, the principal advocate of the measure. My lord Sidmouth contented himself with observing, that many persons had objected to lord St. Vincent's bill; but assuredly his lordship, then minister in the House of Commons, was not of the number; for he strenuously defended it against Mr. Canning, who alone, of the present cabinet, opposed it. A feeble effort was made to distinguish the objects of the two inquiries. But as to their importance—can any one maintain that the expenses of the dock-yards demand more rigorous investigation than the disposal of funds destined by benevolence for the relief of wretchedness; or that the conduct of the person who uses a sum of the public money, without authority,

and then replaces it, shall be sifted by every means of examination which can wring the truth from interested reluctance; while he who pockets thousands a year belonging to the poor, shall only be invited to disclose the state of his accounts in order that his undue gains may cease, and his past accumulations be refunded? Then as to the nature of the two inquiries—can it be contended that the power of examining all private merchants' accounts, in substance possessed by the naval commissioners, was less liable to abuse, or in itself less vexatious, than the power of examining the accounts of trustees filling a public office? As for the clamour excited against the clause respecting title deeds, no one who had read our bill could be deceived by it for a moment; because the possessor of a deed was only obliged to produce it, in case it related wholly to the charity; if any other matter whatever was contained in it, he was allowed to produce a copy of the part relating to the charity—All our arguments, however, were unavailing." Brougham, pp. 10—13.

To us Mr. Brougham's reasoning on this point appears conclusive.

But the changes which the bill underwent in the House of Lords respected not merely the powers of the commission, but the very *objects* it had in view.

"First, They were prohibited from inquiring generally into the state of education, although a great saving both of time and expense to the public would have been effected by allowing them to make that inquiry when they visited any district for other purposes.

"Secondly, They were no longer to examine abuses of all charities, but only of those connected with the education of the poor. A most unfortunate change in the constitution of the Board—for every one was aware how many malversations existed in charitable institutions wholly unconnected with education; and it was obviously a more natural as well as more economical course of proceeding, to authorise the Commissioners to look into these at the same time that they were examining the others, than to send one set of functionaries to investigate school charities, and then despatch a second body to go over the same ground, in order to see what the former had been ordered to overlook." Brougham, pp. 13, 14.

"Thirdly, Among charities connected with education, there was introduced a large class of exceptions, comprehending, not only the Universities and the public schools down to Rugby, but generally all charities having special 'visitors, governors, or overseers.' Now it happens that almost every considerable charity is subject to special visitation; consequently what remains for the operations of the Commissioners lies within a sufficiently narrow compass." Brougham, p. 16.

The comments of Mr. Brougham on these changes, and especially on the last, must be acknowledged to be very forcible; nor, in our view, would their weight be diminished, even if it should turn out that the particular facts by which he illustrates his general reasoning are, as has been alleged, incorrectly stated.

"This last alteration of the bill," observes Mr. Brougham, "we justly viewed as a matter of extreme regret. For of the many instances of gross abuse, which had come to our knowledge, and some of which will be seen in the evidence now made public, there was hardly one which this clause did not withdraw from the jurisdiction of the Commissioners." Brougham, pp. 16, 17.

He then proceeds to shew that the Pocklington school, the school of St. Bees and that of Reading, and the hospital at Croydon, founded by Archbishop Whitgift; all cases of admitted abuse, are provided with special visitors, and therefore secured, as the act now stands, against all inquiry by the Commissioners. The arguments employed to justify this sweeping limitation are ably exposed by Mr. Brougham. We have room for only a small part of his exposure.

"If any person," he says, "should still conceive that the eye of the visitor is sufficient, I would beseech them to consider two things—the slowness with which the knowledge of the evil reaches him, and the risk of his requiring superintendence himself. Abuses are, generally speaking, of slow growth; they creep into public institutions with a sure pace, indeed, if unchecked, but they move on by degrees:

and those who are constantly habituated to see their progress, become accustomed to it, and cease to think of it. These, however, are chiefly the persons on whom the visitor must rely for his information; and, even where the change is more rapid and the abuse more glaring, men who live on the spot are not likely to court the odious office of accusing their neighbours. The grand difference between the visitor and the Commissioners is, that the former, for the most part, will only examine where there is a charge; whereas the latter are to examine at all events, and to find out whether there be ground for complaining, although nobody may have actually preferred a complaint. Then what security have we against negligence or connivance in the visitors themselves? *Quis custodiet ipsos custodes?* True, the founders have intrusted them with the superintendence; but, where no visitation is appointed, the founders have reposed an entire confidence in trustees; and yet no one has ever contended that they should be exempt from the inquiries of the Commissioners? What good reason, then, can be assigned for investigating abuses committed wholly by trustees, and sparing those committed by trustees and visitors jointly? St. John's College is visitor of Pocklington school: for years the gross perversion of its ample revenues, known to all Yorkshire, had never penetrated into Cambridge. The Dean and Chapter of Lincoln have the patronage as well as the superintendence of Spital charity; yet they allow the Warden, son of their Diocesan, to enjoy the produce of large estates, devised to him in trust for the poor of two parishes as well as of the hospital, while he only pays a few pounds to four or five of the latter. The Bishop himself is patron and visitor of Mere, and permits the Warden, his nephew (for whom he made the vacancy by promoting his predecessor) to enjoy or underlet a considerable trust estate, paying only 24*l.* a year to the poor. The evidence shews that the visitors of the Huntingdon hospital are the parties chiefly concerned in misapplying its funds—being themselves trustees—occupying the charity lands for trifling rents—and using the estate for election purposes." Brougham, pp. 24—26.

Such having been the changes introduced into the bill, Mr. Brougham conceives that the public have a right to inquire why the Committee

did not at once reject it in its "amended," or, as he thinks, deteriorated form. To this inquiry he replies, that it was the best they could get; it was better than none; it might lead to the developement of some abuses; it would at least produce the names of the individuals who refused to be examined; and, supposing the Commissioners to be well chosen, they might supply much of the deficiency of their powers, by the diligent employment of all they had.

But loudly as Mr. Brougham complains of the changes which his bill underwent in the House of Lords, he seems to feel still more keenly the mode in which the appointment of the commissioners was conducted by ministers. Instead of fulfilling the wishes of the framers of the bill by appointing commissioners favourable to its object, and pledged by former declarations, as well as qualified, to pursue it, Mr. Brougham alleges, that of the eight stipendiary commissioners, only two had been recommended by the Committee, and that the rest, he understands, are men who either "look forward to the duties of the office as quite compatible with those of a laborious profession, or who are supposed to regard the existence of abuses, generally, in any establishment, with an unwilling if not incredulous mind."

With respect to the list of honorary commissioners, Mr. Brougham complains, that while neither himself, whose zeal in the cause was unquestioned, nor Mr. Babington, who had shared with him the principal labours of the Committee, and whose name was a guarantee for labour, talent, and integrity, was included, two individuals were appointed, Sir William Scott, and Mr. Yorke, distinguished for their opposition to inquiry into almost every species of abuse. Nor was this the only disad-

vantageous change, in the view of Mr. Brougham, which took place in forming the honorary commission. For the Marquis of Lansdown and the Bishop of London, both admirably qualified for and avowedly favourable to the inquiry, were substituted two bishops, one of whom had shewn his hostility to the bill by voting against its commitment, while the other had quitted the House, as was supposed, from his unwillingness to vote for it.

Mr. Brougham concludes his statement on this subject by observing :

"Of the ministers who first mutilated the Act, and then entrusted the execution of it to its enemies rather than its authors or supporters, no man can long hesitate what opinion he should form. Their conduct can only be accounted for upon the supposition that they do not wish to see a zealous and unsparing investigation of charitable abuses. That they should favour neglect or peculation for its own sake, is inconceivable ; but they may be deterred from fearlessly joining in the exposure of it by the clamours of those who are interested in its concealment, or the alarms of men easily disquieted, willing to believe that there is safety in supporting whatever exists, ready to fancy that there is danger wherever there is movement, and to forget that in the neighbourhood of mischief repose is perilous." Brougham, p. 45.

Now in the whole of this statement there is evidently far more of personal irritation and party feeling, than of sober and unbiassed reflection. Some parts of it reminded us forcibly of one of those sarcastic tirades against ministers to which our ears have been accustomed from certain members of opposition in the House of Commons. Mr. Brougham, we admit, had just cause to complain ; but he has impaired the sympathy which his complaint might have excited in the public mind, by greatly exaggerating both the evil in question and the inconveniences likely to result from it ; and by permitting his political hostility to mi-

nisters to mix itself up with his observations on this particular transaction. The commissioners, whether stipendiary or honorary, are still untried, and are to be judged by the manner in which they shall have fulfilled their duties, rather than by invidious anticipations, arising from a suspected political bias. Men, we trust, are to be found of all shades of political sentiment, who would resolutely and assiduously conduct such an inquiry as that of which Mr. Brougham enjoys the eminent distinction of being the author.

Having thus done what justice we are able to Mr. Brougham's argument, let us next consider the reply which is set up by his anonymous antagonist.

This gentleman begins by affirming, that the House were surprised into an intemperate pursuit of the object which the Education Committee had in view.

"So far indeed as respects the House of Commons I would observe (but with all due deference) that the House and the leading men were in a degree surprised into their acquiescence. This particular impression, as respects the House of Commons, was further strengthened by the nature of the Committee and its immediate relation to the House. So many gentlemen of high character in the country coming immediately from the committee-room into the House, and yet warm with a generous indignation at the abuses just stated to them, necessarily communicated a portion of their feelings to the House itself, and thereby excited that favourable prejudice for the objects of the forthcoming reports, which almost precluded any cautious examination into their details." Letter to Scott, p. 4.

But here we are compelled to ask, ought not such feelings to have been excited ? And would it not be a matter of sincere regret if such feelings were extinguished ? Is it not the fact that the large mass of busy and especially of party men, far from indulging themselves in romantic sensations, are more apt to sacrifice

right feeling to interested or party motives? "The age of chivalry is gone," if indeed it ever existed, as to points such as these. Indeed, when we consider of what materials the House of Commons was composed; how many members in leading situations had accustomed themselves to investigate, and analyse, and distrust every proposition proceeding from certain quarters; how frequently the subject underwent discussion; and what abundant time was allowed for the warmth of first impressions to evaporate; we cannot but regard this insinuation as at once absurd and disingenuous. It weakens our confidence in the author from the very outset of his work.

In a very early part of his pamphlet he has also thought it right to adopt a mode of attack, to which he frequently recurs, and which we must regard as highly reprehensible, that of insinuating hypothetical charges against the plans and motives of Mr. Brougham, and of some of those who thought and acted with him. We have already objected to this practice on the part of Mr. Brougham. In the pages of our anonymous author, it wears a still more offensive aspect. He scatters throughout his pages a variety of imputations, irrelevant at least, if not unfounded, against Mr. Brougham, and those with whom he is associated in his honourable labours, which are obviously intended to produce a prejudice against the measure they have espoused, by exciting feelings of political jealousy and alarm respecting its authors. What good design might not be defeated, if insinuations such as the following are to be allowed any weight; and against what individual might not similar prejudices be excited?

"Indeed, those who had observed the proceedings of the more active members of

the Committee, with cautious attention, could not altogether silence some suggestions which arose in their minds, that their spirit and proceedings were not altogether favourable to the existing establishments of the country, and particularly to the Church of England. They thought they saw something of that dissenting leaven, which, under the name and pretext of liberal principles, was for relaxing that union of church and state, which those educated in ancient opinions consider to be a part of the constitution of the country as much as Parliament and the Crown itself. They could not forget, that the leading gentleman in this Committee had very eminently distinguished himself as the advocate of this liberalism, and was the avowed and eloquent patron of that system of education, which, under the name of Lancasterian, is directly opposed to that of Dr. Bell and the Church of England. It was strongly impressed upon their minds, that the honourable gentleman was one of a school and fraternity, which in passing from the condition of scholars to that of masters to their southern neighbours, was superseding all ancient doctrines and practices by new modes and maxims; reducing all useful knowledge to the compass of political economy and the elements of the human mind, and expelling all the ancient masters, for Hume, Adam Smith, and Dugald Stewart. They could not divest themselves of a persuasion, that all the established institutions of the country, and even the constitution itself, received much of their best character from the existing system of British education, and that the church, the law, and the state, were mutually united, and therein supported, by a community of feeling, taste, and instruction, originating in an education under common masters and a common system. They looked, therefore, with some apprehension to such 'improvements' in education, as might supplant classics by metaphysics, grammar by political economy, and the established masters of English truth and morals, by Scotch lecturers on the human mind, and essayists upon the errors of Bacon, Newton, and Locke. They had seen, and perhaps often admired, the talents with which that honourable gentleman condescends to embellish a periodical review, in which the learning and utility of the universities had been frequently assailed, and in which more reforms are recommended in the constitution of the country, than probably either the King or the Parliament will be inclined to adopt. Perhaps

even the reports themselves, as published by the Committee, reminded them rather too much of an Edinburgh Review, and they saw rather more of the chairman than of the gentlemen who were associated in his labours. Nor did it escape these calmer observers,* that the Parliament was advanced to a period when a new election would be necessary; and a notion entered into their minds, that there might be some purpose of bribing a large portion of the people by a method already in practice with the *liberales* of other kingdoms; that of taking from one and giving to another; that of making a better application of an abused fund, and re-distributing it according to the presumed intention of the first donor; such presumption to be interpreted by the eight or nine gentlemen in the commission, assisted by the economical science of the honourable gentleman." Letter to Scott, pp. 8—10.

Now of this mode of argument we do not hesitate to say that it is in the highest degree ungenerous and unfair. The question ought to be tried on its own merits; and the Edinburgh Review, Adam Smith, Dugald Stewart, &c. &c., are not to be dragged into court with the accused person, in order to prejudice the public mind against him. If, indeed, the precise amount of the offence of some of these distinguished individuals, against some of our literary institutions, were accurately known by all the readers of this pamphlet, Mr. Brougham might, perhaps, sustain no injury by the company into which he is thus gratuitously introduced. Adam Smith was certainly among the first eminent writers who

* We cannot help remarking how very inconsistent all this is, with the representation in the foregoing extract, that the benevolent feelings of the House of Commons had been taken by surprise. Were there, then, none of those calm observers to be found within its walls?—no jealous defenders of the establishments in church and state?—no zealous partizans of our universities?—no idolaters of classical learning?—no rival reviewers?—no strenuous anti-Lancasterians?—This is really too much.

called the public attention to certain notorious evils in the English universities. Dugald Stewart is a far less serious offender. Without accusing particular establishments he has satisfied himself with urging on his readers the diligent pursuit of an important course of study, hitherto almost wholly neglected in the English schools and universities. And ought not the intelligent and candid, or even severe criticisms of such men to be carefully weighed by the public? And, indeed, might not even a committee of the House of Commons itself be ready to derive thence useful suggestions for the improvement of such institutions, if these improvements happened to be the subject of inquiry? But let us divest ourselves of any prejudice which an attack of this kind is likely to create against the author of it, and proceed to examine his general argument.

The first point to which he directs his attention is, the demand of ministers that the appointment of the Commissioners should be vested in the Crown.

And here, though we do not concur with our author in much that he has said upon this subject; yet we are disposed, for the reasons we have already given, to exempt ministers from any blame for having chosen to reserve to the Crown the right to nominate to such offices.

The writer then proceeds to notice the several changes made in the bill, in its passage through the House of Lords. The first change to which he refers is described by him as a "reduction of the powers of the bill, as respected the enforcing of the production of *all papers*, and compelling *every one* to answer *all* such questions as would not immediately criminate himself." (p. 15.) But we must be permitted to observe, that the mere statement

of this change involves a considerable inaccuracy; inasmuch as by the bill, in its original form, the Commissioners could call only for such papers as respected the *application* of the property in trust. An express limitation was placed to the production of papers. Where the whole of any document, relating to the subjects of inquiry, could not be produced without inconvenience or injury to the parties producing it, permission was given to present a copy of the parts required, instead of a surrender of the original paper. This simple fact is a reply to, at least, ten pages of ingenious discussion in the Letter to Sir William Scott; and it is a fact of which the writer had no right to be ignorant.

But our readers may be curious to see the reasonings by which he endeavours to shelter the trustees or governors of charities from the inquiry to which the bill proposed to subject them. "Amidst many abuses," says the author, "and those of the grossest kind, the great majority of such trusts was undoubtedly in the hands of trustees of the first rank and character. The greater part of such trusts, moreover, were merely honorary, and strictly offices of benevolence in those who undertook them; but, such persons were not the proper subjects of such an account." (p. 15.) And why not? Is their rank to absolve them from the general obligation of fulfilling the task they have undertaken to fulfil? Is their character to be a substitute for the performance of their duty? Or is their irresponsibility, in time past, to release them from all responsibility in future? We conceive that much of this sort of reasoning is founded on the assumption that *every* trustee of a charitable foundation accepts his office simply for the benefit of the institution, and with cost and sacrifice to himself. But the truth is, that a large proportion of such trustees, though it is possible, or even proba-

ble, that they may act from the most generous motives, are remunerated for their exertions by the accession of honour, interest, or power, which their office confers upon them. As a proof of this we know of few institutions, of any magnitude, in which the trusteeships do not find candidates. In some cases, they command borough influence; in others, they bestow patronage; and they are usually, in some way, of local importance, so as to become desirable acquisitions to that class of society who commonly possess them. But if this be true, is it unfair that individuals, thus grasping at public situations, should pay the ordinary tax of responsibility? that the public should watch over them? and that they should incur, by undertaking a duty, the positive obligation to discharge that duty? Nor is this all. Take the most favourable supposition to the argument of the author—that the trustee acts simply and exclusively for the public good, in undertaking the trust, as we have no doubt is, in numerous instances, the fact; yet, even in that case, we must contend, that he is the enemy, and not the friend, of the public, who undertakes a trust with no intention to discharge its duties; and, if he discharge its duties, why decline public investigation?

We shall consider it no small benefit of Mr. Brougham's bill, if only it serves to define and prescribe the duty of charitable trustees; if it teach them that it consists in something more than a name or a dinner;—in action rather than acquiescence;—in managing the helm at which they have chosen to place themselves, not in walking once or twice a year into a committee room;—not in signing unaudited accounts, and sheltering unexamined abuses, but in fulfilling, *ex animo*, the will of the founder. We should find no difficulty in presenting to the public, some scores of such trustees, whose rank and titles, like the ornaments cast on the Sa-

bine lady of antiquity, serve only to crush and extinguish the institutions which they are designed to sustain and adorn. And yet the dignity of these trustees, and their quixotic self-devotion to the interests of the institution, are, according to this author, to shield them from inquiry. Surely the common sense of the nation will not submit to this.

The writer says much, in another part of his letter, on *the caution* exercised by the legislature of the country in *guarding the titles of private property* from examination, and applies this fact to justify the limitation to the production of papers in the present amended act. Let us examine the justice of his argument. Is he not aware that, by the writ of subpœna, a witness may, in cases of private property, be compelled to bring *all* his papers into court, and submit to the discretion of the court whether any required paper shall be produced? Let the fact also, which we have already stated, be remembered, that the "titles" might, by Mr. Brougham's bill, have been reserved. The titles could have nothing to do with the application of the money. And let this fact also be called to mind that, even a flaw in the "titles," of almost any charitable institution of which the Commissioners were likely to take cognizance, would have been of little moment. For such abuses prevail chiefly in old institutions; and, in such institutions, the parties possessed would have had possession too long to fear the consequences of any defect whatever in the title. Sixty years peaceable possession has been considered, by high legal authority, as conferring too strong a title for all the powers or subtleties of law to undermine or impair. Besides, it was not required by Mr. Brougham's bill, that parties should produce their title-deeds, but only such extracts from them as referred to charities.

Combining these various conside-

rations, we cannot but conceive that so intelligent an individual as the letter-writer to Sir W. Scott, has, on this point, set up a defence for his clients, of which he himself could hardly fail to perceive the fallacy. His tenderness for titles, &c. &c. therefore, if not insincere, is at least superfluous, inasmuch as the bill could neither drag them before the public nor attack them if there.

The author next undertakes to meet the arguments of Mr. Brougham, as to the *limitation of the objects of the bill*. Mr. Brougham complains, he says, of the prohibition to inquire into the state of education in general, and of the act being confined to the education of the poor. And it is true that Mr. Brougham has a single sentence on this subject in which he expresses an opinion, that the visiting Commissioners might, in some cases, have beneficially extended their inquiries to institutions of a higher class than those confined to the very lowest orders of society. It is doubtless a delicate matter to touch the great public institutions of this kingdom. And none would be more jealous than ourselves of encroachment upon the will of the original founders. But surely there is far less delicacy required where the object is to bring them back to the plan of these founders. And there is, at least, one point where such a return to first principles, and such a recurrence to the mind of our forefathers, in our public institutions, is of the highest moment. We mean, as to the subject of *religious instruction*. Let the vast importance of these institutions be considered. Probably, full three-fourths of the nobility and gentry of this nation pass through a public school to their various high and influential posts in society. They consume six, eight, or ten of the most momentous years of life in climbing through its various classes. And, during this ascent, what is, generally speak-

ing, according to the present system, done for their religious improvement? We had almost said, *nothing*. It is, indeed, true, that when the Dean of Winchester and others delivered their manly protest against the system of our large schools, the various masters produced a huge index of lectures given, at stated times, upon subjects connected with religion. But we venture to affirm, that these lectures are little more than nominal; and that in no instance is any serious attempt made to give them the character of lectures for the spiritual benefit of the pupils. They are, at the best, merely critical. The prayers in school are often conducted in the most indecent manner. And we are told, on good authority, that, even at Westminster, few, if any of the boys, are so placed as to be able to hear lectures which are said to be delivered to them. And in no one instance of which we have heard, is even the catechism of the church taught to any but a few in the under schools. As to this point, therefore, we conceive that we are justified in having expressed an opinion that much might be gained by a recurrence to the principles of the founders of these institutions. Most of them are the offspring of religious times, and carry the stamp on their original charters of the devotion of their founders. A commission, therefore, which would rescue them from their present state of apostacy, and give them back their primitive simplicity and sanctity, (purified, we need not say, from the superstitions and religious fopperies which marked the times in which many of them were instituted) would indeed be rendering a most essential service to the community. We do not, of course, pretend to determine how far all, or any part of this, was in the contemplation of Mr. Brougham, in his proposed commission. Whether it was or not, the effect, at least, of the inquiry would

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be to bring things back in this important respect to the ancient standard.—But we pass on to the second limitation.

The author is much surprised that Mr. Brougham should have desired to invest the Commissioners with power to inquire into the state of *all* charitable institutions, as well as of those more especially connected with education; and he proceeds to justify the House of Lords for a limitation to this effect in the present bill. Now it must be admitted, that the proposed object of examining into the abuses of *all* public charities was too large for any one commission. But when Mr. Brougham had incontrovertibly established the existence of enormous abuses in the distribution of charitable funds, was it not the part of those who objected to giving one set of Commissioners too much to do to move for the appointment of a second body? Why, if this vast stable of impurity is to be swept, do they stay one hand from entering on the work, because twenty are necessary to accomplish it? If they arrest the one, let them give us the twenty. The first set of Commissioners might, at least, have detected such reasons for investigation as to render the appointment of a more extensive commission inevitable.

The author is equally disposed to justify the prohibition laid on the Commissioners against investigating the state of any charity *possessing a special visitor*. This is to us the most grievous of the “amendments,” so called, which were introduced into the bill in the House of Lords. Our readers have heard something of what Mr. Brougham has said on this subject; and little needs be added to his argument. Let us see what the correspondent of Sir W. Scott has to reply to it.

“Visitors are of two kinds, or rather have two functions; the first, that of superintending, maintaining, and rectifying the moral administration of the charity

committed to their care, according to the will of the founder; and, secondly, that of directing, and, in many cases, of totally managing the funds of the charity.

"Now visitors of the first class, in the exercise of their moral administration, are regarded by the law as so immediately the representatives of the founder, and as persons so much in trust, as it were, of his own original power for the use of his charity, that the law will as little interfere with them, as with his heirs in the management of their private property. The visitor is here the successor and representative of the founder. The law, therefore, will not here say, 'Yield your charity up to me, I can manage it better.' The founder, as the master of his own property, left it for what objects he pleased, and delegated it, in after times, to his visitor. No court of law, therefore,—not the legislature itself, can, upon just principles, supersede or control the visitor in whatever respects the government of the charity.

"But in the second function of visitors, that of receiving and managing the estate of the charity, the law regards them in the light of other trustees; and, as such, upon the allegation of abuse, will bring them to account in the Court of Chancery." Letter to Scott, pp 25, 26.

We find it impossible to concur with this reasoning, as it applies either to the one class of trustees or the other. We readily acknowledge, indeed, that the law, as it exists, supplies no adequate remedy for the negligence of visitors in the "moral administration" of charities; and one chief value of the commission, in our view was, that it might provide a suitable remedy for this defect. The question is not, we conceive, what is the actual state of the laws on this point, but what *ought* to be their state? And, in order to determine this point, let the following considerations be weighed.—There is this material distinction between property vested in the hands of trustees, for the benefit of private individuals, and money vested for public charities; that, whereas the investment of the first has, strictly speaking, no moral object; the in-

vestment of the last is precisely for the accomplishment of such an object. In the case of the individual, the law will interfere to control the administration of the property; that is, to secure the only object of the trusteeship. By analogy, therefore, in the other case the law ought to interfere to regulate the moral as well as pecuniary administration of the trust. Besides, we cannot but adhere to the ground we have before taken as to this point, that every trustee for public purposes is solemnly responsible to the public for the discharge of his trust. Trustees are such, either voluntarily or by virtue of their situation. If voluntarily, they may at any time escape from duties which they are unwilling to discharge. If, by virtue of their situation, we know of no situation in the kingdom which invests a man with trusteeship, that does not furnish him with proper officers or instruments for the discharge of his trust. Take, for instance, the case of the bishops. They are, *ex officio*, trustees of many charities. But are they not possessed of facilities, by means of their chaplains, and archdeacons, and parochial clergy, of ascertaining the precise state of every charity over which they preside? If, therefore, their trusteeship is so far involuntary as to be an heirloom of office, ignorance at least (not to say negligence) is voluntary, because they may extricate themselves from it within a reasonable time after entering upon their diocese. They may, at the expense of the charities, institute the requisite inquiries, and compel the requisite disclosures, to enable them to discharge their trust. On the whole, there is something to us perfectly monstrous, in contending that any man may justifiably make his trusteeship a sinecure; or that he may be a party, as in fact he in such case becomes, in cheating the poor, of whom he is the constituted guar-

dian; or that he may take refuge in his high rank, from all the common obligations of human society. We think the reasoning of Mr. Brougham (pp. 24—26.) which we have already quoted, unanswerable on this subject.

Another point on which Mr. Brougham's opponent dwells, is the *competency of the existing means for redressing the abuses of which he complains*. Let us hear the account given by himself of these existing remedies. In the first place, "any private individual who thinks that a charity has been abused, may file an *information* in the name of the Attorney-General. In the next place,

"There is an Act of Parliament, the 52d George III. c. 101, which enables any individual to present a *petition* to the Lord Chancellor, or the Master of the Rolls, or the Barons of the Exchequer, complaining of any abuse of a charitable fund—which act provides that the case may be heard in a summary way, upon affidavits, without the forms of pleading in equity; and all the proceedings upon it are by the act exempted from the stamp duties. That the utmost expense of such a proceeding might be 50*l*; that this would be a large demand; and that, whilst on information, the defendant might protract the proceedings for a great length of time, and might increase the expense very considerably: in a proceeding under this act he would have no means of doing it. Here, therefore, is a legal remedy applicable certainly to a very large head of existing abuses of charitable endowments, and applicable certainly to all those cases which came before the attention of the Committee, and which the honourable chairman has published as the postscript of his letter." Letter to Scott, pp. 27, 28.

Now, as the proceeding by *information* is to subject the charity to all the burdens, delays, and expenses of the Court of Chancery, no man of common sense will deem this a fit remedy for the evil. The profound knowledge, the unwearied patience, the scrupulous integrity, of the judge presiding, at the present moment, in that court, none will dispute. Neither will any court of law find it

easy to produce names worthy to be brought into comparison with those of Harcourt, King, Talbot, Hardwick, Camden, Taurlow, and Loughborough, who were among his predecessors. But, notwithstanding this constellation of great names, *that* court is the scarecrow of the law, and the terror of every reasonable man who finds himself treading on its verge. Innumerable are the charities which have already sunk into that awful chasm, not to escape from it till, perhaps, both plaintiffs and defendants have gone to give in their account at a still higher tribunal. One cause of this kind has already been detained in chancery upwards of a century. However wisely the constitution of this court may be adapted for the accomplishment of certain most important objects, it labours under defects which unfit it for applying a ready and effectual remedy to the evils we are considering. It cannot receive parole evidence—it cannot call witnesses into open court to be sifted and cross-examined, to be contradicted if wrong, and duly reprehended if absurd, or inaccurate, or prolix, or evasive. Can such a court be adapted for the prosecution of causes in which no one is interested but paupers, who cannot pay for the care of their interests? Can starving men wait for the tardy steps of such a tribunal? And can prosecutors be expected to ruin themselves in endeavouring to rescue their poor neighbours?

As to the mode of proceeding by "*petition*," surely the letter-writer might have known that his statements are in the highest degree inaccurate. Without touching on other points, it is sufficient to say, that in a very considerable number of cases, those who have sought redress for charitable abuses, have been obliged to resort to the old mode of information, from discovering the inefficacy of that which was designed to supply its place. That the old

mode was incompetent to the end in view is proved by the creation of the new. That the new mode is inefficient, is evidenced by the necessity of recurring to the old.

Whatever may be the *theory* on this subject, of the *actual* inconveniences existing in the way of benevolent individuals who desire to examine into the abuses of charitable institutions with a view to their redress, the Appendix affords several such specimens as would make persons of ordinary nerves shrink from such a task. For example :—

"To Mr Watts.] Did you go into the Court of Chancery soon after the year 1822?—We instituted proceedings there in 1804.

"How long were you in Chancery?—We are not out yet; we have paid twelve or thirteen hundred pounds, and only received about three hundred from the town.

"Have you found that court afford you relief?—Oh, it has ruined me.

"Have you found the expenses heavy?—Oh, I have wished myself out of the world a thousand times since I have got into it; it has entirely ruined me; I had a nice business, which brought me in four or five hundred a year, which it has ruined; and I have now a wife and family.

"To Mr. Welmington.] Have you suffered any thing in this court?—My heart is almost broken; indeed my nerves are so shook by the losses I have sustained by this proceeding, that I scarcely know what I am speaking of, and I have a wife and eight children: it is the most grievous thing to me, I have ever known; I was a churchwarden only two years.

"To Mr Collins.] What have you found the Court of Chancery to be? It has cost me about 500*l.* and I am afraid I do not know the worst of it yet; I suppose the other party will bring in a bill against us.

"To Mr. Watts.] By whose desire did you institute the proceedings?—By an order of the vestry."

"It is, according to your estimate, estates, some in hand, and some on leases, to the amount of upwards of 2000*l.* a year, that ought to be applied to four charitable purposes in Yeovil?—Yes, I know the property well; I have been over it, and seen it several times, and I have no doubt of that being about the valuation, was it not leased out, or more.

"How came you to be so much money out of pocket, and that you have not reimbursed yourself out of the rate?—Many of the trustees would not pay a farthing.

"Have you any means of reimbursing yourself?—Only by the Court of Chancery; the parish is in our debt about 523*l.* as on the church book.

"Have you ever levied a rate for it?—They will not grant any thing.

"Do you mean to say, that you having been ousted of your place as churchwarden by the opposite party, in consequence, as you represent, of having taken part in these inquiries, they being in possession of the offices, refuse to levy a rate to reimburse you?—Yes.

"Might you not have brought your action against your successors of the parish generally?—Yes, but what can we do; we have no money to go to law with, we have spent so much already.

"Do you mean to represent, that having found the Court of Chancery so expensive you were unwilling to go to further expense?—We cannot go further; we have dropped every thing. There was a man who promised to pay his share, amounting to fifty pounds of that 500*l.*; I went to law with him; it came on at the last assizes, and it cost me nearly 200*l.*

"Did you recover the fifty pounds?—No, they said it could not be done, because it was not out of Chancery.

"How much has it cost you altogether for your proceedings in Chancery and at law?—About 1,200*l.* besides our trouble and travelling expenses and about 200*l.* at the assizes the other day.

"For this 1,400*l.* and upwards, what have you gained for the charity?—It is almost as bad as ever it was. There is little or no difference, and we suppose, we have our opponents to pay likewise.

"How long have you been in the Court of Chancery?—Ever since 1805; it is complete ruination; it is worse now than ever it was, as the attorney employed is dead.

"Is the case heard, and does it stand for judgment; is it ready to be decided?—It is in no state at all, that we know of; it is not two-pence better than it was at first." Appendix, pp. 78, 79.

It is possible there may have been some exaggeration in this case.

Many of the difficulties mentioned by the witnesses may have arisen from their own unskillfulness or that of their agents, and a part of the persecution experienced by them, may have originated in their own intemperance of conduct. We do not mean to insinuate that such was really the fact; but we are willing to admit that it *may* have been so in this and in other instances; and we would derive from the concession one of the strongest arguments for the necessity of a parliamentary commission. For, if it be true that few persons can be found willing to undertake the ungrateful office of informers in such cases—that those who do so will inevitably be harassed both at home and in chancery, with the almost certain prospect of being annoyed, with all the vexatious arts of petty warfare, by their neighbours, and at last, perhaps, be obliged, after expending their time and property, to retreat for want of resources, or of information which none but the interested parties have it in their power to give—then, assuredly, it cannot be doubted that the legislature itself ought to take up the subject, and to interpose in a contest in which private individuals would be borne down by the arts and obloquy of interested oppression.

Having thus endeavoured to dispose of the general arguments of the pamphlet, we should have been glad to have gone into some of the particular cases to which it refers.*

* Almost all the statements before the Committee having been *ex parte*, it was to be expected that many of them might prove incorrect and exaggerated, and might also bear unfairly on the character of individuals. It would appear, from subsequent statements, that there is ground to suspect that this may have been the case in several of the examples selected by Mr. Brougham, for insertion in his Appendix. In some instances also, he seems to us to have pressed even this partial testimony beyond its fair and legitimate bearing; and in one instance, that of Winches-

ter, our space and time forbid. Indeed, some of our readers will think an apology due from us for the present extension of an argument of a more secular nature than is usually found in our pages. We trust that the peculiar importance of the controversy will be our sufficient justification. We shall conclude with offering a very few general remarks on the whole question, as placed before us by the two able writers of the letters which we have endeavoured to examine.

In the first place, we are disposed to *congratulate* the public on the earnestness with which the subject is debated. It is an evidence, we trust, of the state of the public feeling—of the conviction entertained by thinking and leading men in the country, that every question touching on the rights of the poor, on the cause of religion and morality, or on the extension of education, will be regarded with deep and solemn interest by the by-standers. We conceive this to be a new feature of the age. When Sir Samuel Romilly, many years since, introduced the bill for proceeding in the case of charitable abuses by petition, he found it next to impossible to produce any movement in the public mind. Now, so strong and general a feeling is excited on the subject, that edition after edition has appeared of the pamphlets which relate to it. This change is, we trust, the work of God. Single individuals may, from mere caprice, without the influence of religious motives, take up a question of morality and benevolence: but when a nation is thus excited, it is, generally speak-

ter, we cannot help thinking that he has wholly misconceived the tenor of the documentary evidence. All this, however, is so far from being a reason against inquiry, that we think it lays an additional ground for it. A *prima facie* case calling for it has, most undoubtedly, been established by Mr. Brougham.

ing, we would hope, an evidence of at least a considerable extension of genuine piety. "The fruit of the Spirit is—charity." This increase of benevolence we therefore could wish to hail as a symptom of advancement in a still nobler course,—a course which leads not merely to the temporal relief, but the spiritual comfort and eternal salvation of the community.

But if we congratulate the country on the one hand, we would caution it on the other. It is difficult not to discern in the present production of Mr. Brougham's pen, and in others proceeding from the same school, a certain audacity of statement, if we may use the expression without offence, which approaches to inaccuracy, and a harshness in the imputation of motives to opponents which does not become a candid controversialist. We cannot, for instance, believe for a moment, that his Majesty's ministers mean all the mischief which Mr. Brougham would insinuate of them in the present pamphlet. They have, we think, been wanting in consideration for the country, and in discretion to themselves, by suffering this commission to be shorn of its powers. But we are not, on this account, disposed to think that the ministers of the Crown are indifferent to the interests of the poor; indeed, we are persuaded of the contrary. And we trust that the Commissioners may, after all, disappoint the public apprehensions; and supply their deficiency of power by the wisdom and energy with which they employ all that is entrusted to them. There are other parts of Mr. Brougham's charges and insinuations to which we feel the same objection. He seems too apt to presume both on the necessary correctness of his own opinions, and on the *malus animus* of those who differ from him. It is a great rule, as he well knows, in rhetoric, not to irritate men before we begin to argue with them.—There is one

ground on which we feel especially disposed to complain of Mr. Brougham's line of proceeding, and which has been already touched upon in the preceding note. Many of his arguments as a writer, and much even of his inquiry as chairman of the committee, are pointed at the supposed misapplication of the funds in the great public schools of this kingdom. It must be admitted, that few of those who are instructed in these seminaries can be regarded, in the common usage of that term, as *pauperes*; by which term, however, the persons to be taught are frequently described in the language of the founders of these institutions. But then, it is evident, from the original documents of most of these founders, that those described as *pauperes* are of a very different class from those whom we should now designate as "the poor." Take, for example, the case of Winchester. The persons to be instructed there are, it is true, "*pauperes et indigentes*:" but then they are, "*pauperes et indigentes scholares clerici,—bonis moribus et conditionibus perornati—ad studium habiles—conversazione honesti—in lectura, plano cantu, et antiquo Donato competenter instructi.*" Now, whatever may have been the case in the times of the founders, such are the actual circumstances of the country, that few, if any, of the really *pauperes* would either answer to this description or consider it as a benefit to be taught the learned languages, with a view to the priesthood. We are well convinced that one of the main causes, which empties the school-houses in many of the towns and villages of the country, is, that the rules of the founders prescribe a course of education incompatible with the habits of those who are the only persons likely to profit from charitable assistance. In general, only persons of a certain rank in life pursue these studies; and such refuse to benefit from eleemosynary education. Now these cir-

cumstances ought, we think, to have been noticed by Mr. Brougham; because, in some cases at least, they seem to relieve the trustees from all implication of blame.

Our remarks, however, are not intended to shelter those trustees who *might*, without violence to their foundation, have placed their course of studies on a more popular and useful footing; or who, with the unexpected increase of their funds, might have provided for such existing demands for education as might be not *contrary to*, but *beyond*, what the founder supposed possible or necessary. The injunction that a master shall teach Latin and Greek does not seem necessarily to prohibit his teaching, *in addition to these*, English, and writing, and arithmetic, where the ability to do all can be secured by a proper management of the funds.

With regard, indeed, to the great public schools, we are far from wishing, in the present state of society, to see them relapse into "charity schools," in the common sense of the term. The proper class of *pau- peres* to enjoy the benefits of such establishments, consists of the sons of persons in respectable life, with large families and limited incomes, persons raised far above the reception of ordinary relief, but to whom honourable assistance may not be unwelcome. The sons of clergymen, and gentlemen with moderate life incomes, come particularly within this class; and such, we imagine, in point of fact, will be found, very frequently, to be the description of persons who enjoy the pecuniary benefits of our great public schools, and were, probably, the very persons specially pointed at by the founder of Winchester College, in the above description.

We feel that this paper is stretching itself to an undue extent; yet, we cannot forget, amidst our congratulations and cautions, to offer to

the public our sincere *condolence* for the loss of the illustrious individual to whom the letter of Mr. Brougham is addressed. Since we began to apply ourselves to the minute consideration of this controversy, that distinguished lawyer, senator, orator, patriot, and philanthropist, is no more. We will not touch upon the awful circumstances of his death; or upon the decision of the tribunal to which the investigation of these circumstances was confided. But we cannot help adverting to the truly emphatic lesson, taught by this awful catastrophe, on the vanity of all human possessions. A few months since, and every corner of the metropolis, we had almost said of the country, rang with the name of Sir Samuel Romilly. Those involved in litigation felt no security of success till he was enlisted on their side. A large party in Parliament waited with anxiety for the declaration of his opinions. The eyes of the nation were fixed upon him as the great Reformer of our Criminal Law, and, perhaps, of our Chancery Courts. Schools, prisons, hospitals, the ignorant, the guilty, the wretched, looked to him for shelter, and guidance, and sympathy. And now, in one short moment he has passed to his narrow grave, and has scarcely escaped, by a verdict of lunacy, from the last dishonours which the living can inflict on the dead. We mean to pronounce no sentence on the life or death of one whom we most highly venerated, and whose loss we most sincerely deplore: but we are anxious that the benefit of the striking example he has afforded should not be wholly lost. We would only ask, then, where are his honours now? To what a nothing has the garland of his glories shrunk? How, how are the mighty fallen! To us his death has been invested with peculiar melancholy from the circumstance that, to all appearance at least, no attempt was made to shed the

beams of heavenly consolation over the "dark places" of his desponding heart.—The friend who was the companion of his gloomy journey to London gives us not even the most distant intimation of any endeavour to rouse him from the contemplation of the abyss of his dejection, by unveiling to him the glories of the world to come. We find not a single hint, in any page of the sad history of his sorrow and death, of any kind hand which directed his eye to the Source of peace and joy, to the Cross of the Redeemer, to that "Man of sorrows," who will not "bruise the broken reed nor quench the smoking flax." We do not say, that the consolations of Religion would necessarily have checked the inroads of disease; but Religion is surely the best antidote for that species of mental alienation which is nourished in the deep and dreary recesses of a broken heart. At all events it would have been cheering to us to know (for, after all, we may be ignorant of what really took place,) that the experiment had been tried; and that a great mind had not been left to fall without an application of the only support by which, in our apprehension, it could be sustained. We trust, however, that the moral taught by his death will not be wasted on the public, and especially on the younger members of his own honourable profession. It is a profession in which a large proportion of the talent and industry of the nation is concentrated; and of which, therefore, the moral influence on the character of the country is almost incalculable. Can any thinking man, then, contemplate the apparent religious indifference prevailing in that profession without grief and dismay? Can we hear of some, even of our most distinguished lawyers, habitually neglecting the worship of God, and devoting the Sunday to professional employments, without a conviction that when the plain and pal-

pable duties of Christianity are thus openly violated, and truth poisoned as it were at the fountain-head, streams of corruption must be flowing down upon the lower levels of ordinary life? Nor is another question, in some measure connected with this subject, easy of answer; we mean, why those very individuals whose habits of study, of general converse, of varied society, of careful investigation, might have been expected to invest them with an unusual spirit of liberality and candour, should have been found, in too many instances, in politics, the friends of corruption, and, while thus lax in religious observance, yet in religion the patrons of bigotry. It would not be difficult to advert to high professional characters, who have worn out the long years of a protracted life in the endeavour to hunt down the few feeble advocates of spiritual religion, or to starve them by a rigid exclusion from preferment into apostacy from truth, and philanthropy, and religion. We sincerely pray that the late awful incident may not be thrown away upon the country. May the professional friends and scholars of Sir Samuel Romilly, as they collect around his tomb to lament over the sudden extinction of as much talent, knowledge, and energy as perhaps have ever been concentrated in the bosom of any one legal advocate—learn that knowledge, and genius, and wealth, and popular applause are, also, but "vanity"—a vapour that appeareth for a little while and then vanisheth away. "Of law," says Hooker, "there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels, and men, and creatures, of what condition soever, though each in different sort and manner, yet all

with uniform consent, admiring her as the mother of their peace and joy." If such be the parent, what might we not expect from her peculiar children, from those who catch the lessons of truth and wisdom from her lips, and live in the beams of her presence? We might surely expect them to be men of orthodox opinions, and correct practice, and large hearts, and charitable tempers. We might expect no longer to be driven back to the days of Sir Matthew Hale, for an example of the highest legal eminence combined with the deepest and most striking piety. We might expect that his honoured mantle would fall on many of his successors; and that a vast proportion of them would be seeking that "bosom of God," which is the tranquil and eternal seat, not only of the fundamental principles of their profession, but of their hopes, their triumph, and their unchanging happiness.—May these expectations be more than realized in some of the promising young men who are now beginning to tread the ground which their elder brethren have left.

A Letter on the Principles of the Christian Faith. Written by HANNAH SINCLAIR, eldest Daughter of the Right Honourable Sir John Sinclair, Bart., who died on the 22d of May, 1818. London: Hatchard. 1818. 8vo. pp. 25. price 1s. 6d.

THE advantages which Christianity has conferred upon the female character, and which the female character, thus influenced, has conferred upon the world at large, are not the less real or important for having been rendered trite by repetition, or suspicious from vain and unmeaning compliment. It has been occasionally among the excrescences of ill-directed zeal to panegyryze the female character on solemn occasions—such, for instance, as the anniversary. Christ. Observ. No. 204.

series of charitable societies—in terms which, however true, neither become the place, the speaker, nor the objects of eulogium. We have more than once heard females of sense and modesty lament that the panegyric of their sex should have engrossed moments which they thought might have been far better employed, and especially when the panegyric, though adduced immediately in reference to their activity of benevolence and their religious qualities, has assumed something more of a secular colour, something more of the current language of "the world," than might, perhaps, strictly become the platform of a charitable, and especially a religious, institution.

We are anxious, therefore, in taking up a pamphlet like the present, to avoid the current language of compliment to the female sex, while we acknowledge with gratitude to God the great blessings which their piety and virtue so often confer upon ours; blessings which have never been greater than at the present moment, when among the most excellent and useful of our writers—the most active and enlightened of our philanthropists—the wisest guides of youth—the most efficient supporters of our charitable institutions—the best friends of the poor, the sick, the outcast, the prisoner—we may enumerate females, who, without derogating from the retiring delicacy which becomes their character, have contrived simply, piously, actively, unostentatiously, to confer benefits upon their country, for which many a succeeding race will arise to call them blessed.

The importance of the *maternal* character, to the best interests of the rising generation, has been so often and so satisfactorily demonstrated, as to need, on the present occasion, nothing more than a simple mention, with a passing expression of gratitude to those writers who have inculcated, and those mothers who have practised, the du-

ties of this most responsible relation.

But there is another class of females whose power of benefiting their immediate connexions, and ultimately society at large, is often second only to that of mothers themselves, but whose duties have not, perhaps, been sufficiently noticed in the exhortations which have issued from the press, or been inculcated in the pulpit—we mean the elder sisters in large families. On these, in the event of the death of one or both parents, and even in a considerable measure during their lifetime, must often devolve a large part of the task of forming the minds and regulating the principles of the junior branches of the household. Their more immediate contact and intercourse with them, together with other circumstances, will often invest them with an influence, which, though *nominally* far less than that of a mother, will not unfrequently be found *practically* equal or even greater. The difference of age and pursuits between the parent and child is such that they must necessarily live in a very different world: the child, therefore, though it may respect and obey the parental decision, and know it in theory to be the best that can possibly be given, finds, perhaps, no common ground between them on which to argue the question, and would not, therefore, be displeased to discover how the same subject would be viewed by those whose age and circumstances would tend to bring the parties somewhat nearer together. Again, every age has its peculiar fashions and modes of instruction; and a younger child is often more swayed in its *real* opinions, whatever it may ostensibly profess, by the conduct and sentiments of one who has gone over identically the same ground, though advanced, in its estimation, to a vast distance of superiority, than by the views of one

who has been educated under different circumstances, who has not read precisely the same books, or been influenced in childhood by exactly the same associations with the junior members of her own family. A parent often appears “a being of other days;” an elder sister is a friend of the same generation, who sometimes, in the child’s estimation, makes up, by greater similarity of education and views, what may be wanting in maturity of thought and authority of character.

The connexion of these remarks with the pamphlet before us will appear from the following introductory passage, written by Sir John Sinclair, the father of the authoress.

“The writer of this letter was, from her earliest infancy, distinguished by a warm attachment to Religion. The knowledge she had acquired of its doctrines, as well as her accomplishments in many other respects, were of the highest description. It was her great delight, to explain to the young the principles of the Christian faith; and she took a peculiar pleasure, in the instruction of her brothers and sisters. One of the latter, my (now) fifth daughter, had earnestly requested her to put down in writing what she had frequently explained in discourse. The result of that application was the following letter, which, though never intended to be printed, I feel it incumbent upon me to publish, for the satisfaction of her friends, and for the benefit of others. During her life, nothing gave my dear daughter so much delight as doing good; and if the spirits of the departed are conscious of what passes on earth, she will rejoice at being still enabled to contribute to the benefit of those whom she has left behind her.” p. iii.

The afflicted parent states, that the death of Miss Sinclair was caused by a consumption, to which she had for several years had a predisposition, but the immediate attack of which arose from a cold contracted during last January, while she was going about, according to her custom, for religious and benevolent purposes.

With reference to a familiar tractate, published under circumstances like these, criticism can hardly find much scope for exercise, so that we should probably have said nothing, if we could not conscientiously have said what is to the honour of the writer. But in the present case we feel pleasure in attesting that the pages before us are no less creditable to the talents and judgment of the deceased, than to her piety and sisterly anxiety for the welfare of the younger members of her family; and we by no means think that the paternal editor has been unduly biassed by his affections in submitting it to the public eye. We are, indeed, always glad of suitable instructions for youth, written by the pen of a friend without any view to publication, as they often partake of a tenderness and simplicity which do not always characterize the writings of professed authors. Neither the views nor illustrations in this "letter" are particularly new—they do not profess to be so—and we might possibly find occasion to object here and there to an expression, or to a mode of viewing a doctrine; but the following extracts will shew that the degree of approbation which we have felt ourselves warranted in expressing is not undeserved. Miss Sinclair thus introduces her view of Christian doctrine.

"You are aware that one of my chief aims has been to impress upon your minds, by a variety of arguments and considerations, the superiority of what is called the evangelical system of religion over every other; and also to explain to you what that system is. It consists of several doctrines closely connected with each other, and which all appear to be plainly revealed in Scripture.

"The first of these doctrines, and the foundation of all the rest, is, that of the deep depravity and corruption of human nature. This doctrine in the main, is not, I believe, denied by any; but the evangelical preachers explain it in a different man-

ner from what others do. By others it is considered as a slight taint;—by them it is represented as a deep pollution; a total alienation of the heart from God, which is most culpable, and wholly inexcusable, in his sight. So far is man, in a state of nature, from loving God above all things, that there is scarcely any thing which he does not prefer to God. To the majority of the world, what duty is so irksome, as that of prayer? What day so wearisome as the Sabbath? What time so long as that which is spent at church? What books so uninteresting as those which treat of religion?

"Besides this dislike and repugnance to the exercise of devotion, or, in other words, to all manner of intercourse with God, there is, in fallen man, a spirit of disobedience and rebellion against his Maker. It is true, that many of the persons here described do fulfil various moral duties, and so far obey his commands; but they do not obey them because they are his commands. Generally speaking, some motive of interest, pleasure, or vanity, of self-gratification of one kind or other, secretly influences them; or if they do pay any regard to God at all, it is the fear of his wrath which prompts them. They do not obey, from a sincere filial desire of pleasing him, but from dread of a power which they know cannot be resisted. Such is man by nature, without any exception. This charge may be brought with as much justice, against the decent and moral, as against the vicious and profane. Nay, even the most eminent Christians, though this is no longer their character, will most readily acknowledge that it was once so. They can all of them remember a time, when they were exactly in the condition here described. Now, as God has repeatedly declared in Scripture, that he will on no account admit into his presence those who are thus alienated from him, it follows of course, that if we live and die in this state, we must perish for ever; or, to use our Saviour's own words, 'Except a man be born again he cannot enter into the kingdom of God.' The change which our Saviour alludes to in these words, is described in the Bible under a great variety of figures and phrases, such as 'being renewed and sanctified;' 'being adopted into the family of God;' 'being no longer under the law, but under grace;' 'having passed from death to life,' &c. &c.; and St. Paul expressly says, 'If any man be in Christ, he is a new creature; old things have passed away, behold all things have

become new;' by which he plainly signifies, not only that the change must be great, but that it must be universal—that 'all things must become new.'

"To describe, as plainly and distinctly as I can, wherein this change consists, shall be the purport of the remainder of this Letter." pp. 6—8.

The following is her view of "progressive sanctification."

"Let me remind you, that sanctification is a gradual work. The change I am describing, from sin to holiness, from the love of the world to the love of God, is not instantaneous, 'but resembles the morning light, which shines more and more unto the perfect day.' An established Christian differs in many respects from a young convert, and, generally speaking, that difference is in no respect more visible than in their feelings and experience relative to the pleasures of Religion. A young convert is usually beset with doubts, fears, and anxieties. He feels and knows himself to be a sinner; is depressed by a sense of his own guilt and infirmities; and has not yet learned to rejoice in Christ Jesus, and to cast all the burden of his sins upon him. But, by degrees, more light is communicated to his mind; he perceives how God can be just, and yet the justifier of him who believes in Jesus; he applies all the promises of the Gospel to himself; he looks to Jesus, not merely as the Saviour of sinners, but as his own Saviour; and believes, not merely that he died for mankind in general, but for himself in particular: and thus he learns to look forward to Heaven, as his own certain portion and inheritance: not for any works of righteousness which he has done, but solely because he is united by faith to the all-sufficient Saviour.

"Some perhaps may tell you, that this is not consistent with humility; but they mistake the nature of Christian humility, which does not consist in believing that we are going to hell, but that we deserve to go there. Who was ever more humble than St Paul? He disparages himself in almost every page of his writings; yet he speaks of his own salvation with the utmost confidence—expresses a wish to be absent from the body, that he might be present with the Lord;—says, that he had a desire to depart, and to be with Christ, which is far better; and that to him, to live is Christ, and to die is gain;—and he de-

scribes Christians in general, as those 'who rejoice in Christ Jesus, and have no confidence in the flesh,' or in themselves, plainly shewing that these two feelings are no way inconsistent with each other. A criminal may believe himself to be worthy of death, yet if he receives a pardon, he no longer fears death: thus it is with Christians, they believe themselves to be pardoned for Christ's sake.

"It is true indeed, as I formerly observed, that young converts do not usually view things in this light, for faith, generally speaking, is a gradual attainment. It is also true, that established Christians may have their seasons of doubt and dejection; but this is owing to the weakness of their faith, and these seasons are their worst seasons. A variety of circumstances also, such as nervous diseases, temptations, misfortunes, and others, may depress the spirits of Christians. But notwithstanding all these exceptions, for which due allowances should be made, it is perfectly true, that the spirit of the Gospel is a spirit of hope, peace, and joy, and that the 'children of Zion' are not only humble but 'joyful in their King.'" pp. 12—14.

With such principles we are not surprised to find the following remarks by her father.

"Such were the religious doctrines of this most excellent person, on which she acted with unceasing attention. Those who witnessed her serenity of temper; her uniform cheerfulness; the pleasure she enjoyed in constantly doing good; the patience and resignation with which she bore up against the sufferings of a protracted illness; and the confident hope she entertained of future happiness, in another state of existence, feel it a duty incumbent upon them, most earnestly to recommend to others, her principles, and her example." p. 25.

"It is not too much to add, that no one ever saw her temper ruffled, or ever heard her say any thing harsh or unfeeling respecting the conduct or the motives of others. She never wilfully committed any error, nor ever omitted to do good when an opportunity presented itself." p. iv.

We would, in conclusion, express a strong hope, that not only the young persons for whom this Letter

was written, but others into whose hands it may fall, may be induced to tread in the steps of the writer, and “to follow her as she followed Christ.” The time is not distant when to have acted thus will be far greater praise than to have been dis-

tinguished by beauty, or adorned with the rarest accomplishments, or endowed with the highest intellectual acquirements, or to have been known as a celebrated author, and to have enjoyed the perishable garlands of human renown.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

PREPARING for publication:—History of the late War in Spain and Portugal, by Robert Southey;—Life and Writings of R. B. Sheridan, by Mr. Moore;—Provincial Antiquities and Picturesque Scenery of Scotland, by various celebrated Artists; the Historical Illustrations by Walter Scott;—The Life of Demosthenes, 1 vol. 4to, by S. Fleming;—Illustrations of Biblical Literature, by the Rev. J. Townley;—The Life of Mary Queen of Scots, by George Chalmers;—The third and last volume of Dr. Clarke’s Travels;—Life of Andrew Melville, by Dr. McCrie;—History of Lithography, by the Inventor, Alois Senefelder;—Familiar Introduction to the Study of Fossils, by Mr. Parkinson;—Journey over part of the (hitherto) Terra Incognita of Australasia, by John Oxley, Esq;—Scripture Costumes (imperial quarto,) the Drawings by B. Satchwell, under the superintendence of B. West;—Various Views of Death and its Circumstances, by the Rev. Tho. Watson.

In the press:—Penal Jurisprudence, and the Reformation of Criminals, by Mr. Roscoe;—A Work on Political Economy, with a view to practical application, by Mr. Malthus;—*Bibliotheca Britannica*, or an Index to the Literature of Great Britain and Ireland, &c., by Dr. Watt;—Macklin’s Bible, with its Engravings, &c. is republishing, with the addition of Prefaces, Historical Accounts, &c. by the Rev. E. Nares, D. D., in twelve parts, at two guineas each;—Chronological Abridgment of the History of Modern Europe, by Mr. Picquet;—“Enjoyments of Youth,” intended as a Companion to the “Comforts of Old Age;”—Sermons by the Rev. Edward Maltby, two vols.;—The Impor-

tance of Peace and Union in the Churches of Christ, by the Rev. S. Sleigh;—Sketches of Canterbury, and other Poems, by A. Brooke;—Sermons by the Rev. Mr. Grinfield;—Remarks on Scepticism, especially as it is connected with the Subject of Organization and Life; being an Answer to some recent Works, both of French and English Physiologists; by the Rev. Mr. Rennell, Christian Advocate in the University of Cambridge, and Vicar of Kensington;—A Volume of Familiar Dissertations on Theological and Moral Subjects, by the Rev. Dr. William Barrow, Prebendary of Southwell.

The following is the substance of a list of queries widely circulated by the House of Commons’ Education Committee:—“What schools exist in your parish? How many are taught, clothed, or boarded in each? What increase or diminution is there as far back as you can trace? What salaries and other emoluments to masters, mistresses, and others, connected with the school? What funds are possessed, or generally supposed to be possessed, by each such school? Are there any funds generally supposed in the neighbourhood to be misapplied? What other schools are there not supported or assisted by charitable endowment? Are the poor without sufficient means of educating their children, and are they desirous of having such means?”

The Grand Jury of the City of London have presented to the Court, at the last Old Baily Sessions, the following complaint, which we hope will obtain due attention from the Magistracy:—“The Grand Jury beg to call the attention of the honourable Court to the suppression, as much as possible, of the opening of houses

for the sale of newspapers and other publications on the Lord's-day; also of liquor, victualling, and oyster-shops, and various others of an evil tendency, which alarmingly increase in the metropolis, to the great scandal of the owners, and the injury of the morals of the people, bringing into almost total disregard the Sabbath."

Vaccination—Among the more recent conjectures or discoveries relative to vaccination, it is stated by different physicians in the East, to be a protection against the plague. Of 6,000 persons vaccinated at Constantinople, not one, it is said, has been visited by that dreadful malady. It has been also advanced, with considerable confidence, nearer home, that most, if not all the alleged instances of small-pox, after vaccination, have been nothing more than cases of "chicken-pox." It is also asserted, on high medical authority—contrary to the vulgar prejudice on this subject—that chronic diseases of the skin of all kinds have been rather upon the decline than the increase, both as respects number and virulence, since the introduction of the vaccine practice.

Pyramid of Cephrenes.—We have before had occasion to allude to the very interesting discoveries of Signor Belzoni, in Egypt. The most extraordinary, however, of his exertions is the opening of the second pyramid of Ghiza, known by the name of the Pyramid of Cephrenes. He commenced this Herculean task on the 10th of last Feb. The probabilities of success were very feeble; the current of opinion, both of the natives themselves and of the learned throughout the world, as far back at least as the age of Herodotus, has been that no subterraneous chambers existed in the pyramid; and it is at least certain that every previous attempt to discover them had completely failed. But Signor Belzoni, after transporting from Thebes, the magnificent head of Memnon, laying open the great Sphinx, exploring the temple at Ipsambul, beyond the second cataract, the largest excavations of that region, and which had lain buried beneath fifty feet of sand; and developing the six tombs of the kings in Thebes, was not to be deterred by ordinary difficulties. With sixty labourers, and entirely at his own risk and expense, he began his operations on the north side of the pyramid, in a vertical section, at right angles to that side of the base.

We shall not detail the numerous perils and fatigues encountered in penetrating this firmly-cemented mass. At the end of the first week's labours he found a passage, but after some days' further fatigues to explore its windings he was at length convinced that all his exertions had been hitherto in vain, having arrived at forced excavations which had evidently been made by former explorers to no purpose. With great perseverance he re-commenced his researches on the following day, from a point eastward of the false entrance. February 23, he discovered a block of granite, inclined to the same angle as the passage of the pyramid of Cheops. Other indications of his being near the true entrance now daily appeared to animate his exertions; till at length on the 2d March, the grand pyramid of Cephrenes, after being closed for so many centuries, was laid open. The passage discovered is four feet high and three and a half wide, inclining downwards to an angle of 26 degrees. It runs 104 feet. After exploring, surrounded with great difficulties, the various passages cut out of the native rock, this enterprising traveller entered the great chamber which is about 43 feet long 16 wide, and 23 high. In the centre was found a sarcophagus of granite, containing some relics of bones, which Signor Belzoni naturally supposed to be human. A small fragment, however, brought to England by Major Fitzclarence, has been with some difficulty ascertained to have belonged to a cow—one of the forms under which Apis and Osiris were anciently worshipped.

Northern Expedition—Captain Ross has lately returned in the *Isabella*, with his companion, the *Alexander* sloop, Lieutenant Parry, after a fruitless attempt to penetrate, through Bhering's Straits, past the American continent. Captain Ross almost reached the latitude of 78°, traversed the whole of Davis's Straits, and found inhabitants, but could not discover the smallest opening sufficient to admit the entrance of a ship. Science has, however, derived some advantage, as he has been enabled to trace the line of coast with greater accuracy, and to alter the positions which had been assigned to it in all the charts. There now only remains to be discovered a few degrees to the northward of the Repulse Bay of Middleton; which might be done in one season, from the northernmost station of the Hudson's Bay Company.

The attempt has led to the discovery of a new people. In lat 76½, the party met with a new race of Esquimaux, who, by their astonishment, appeared never to have seen a ship before. At first they were much afraid, and made signs for the vessels to fly away, thinking they were huge birds of prey that had descended from the moon to destroy them. A few of the natives, however, were soon enticed on board, when they expressed their awe and wonder by clinging to the masts, and other extravagant manifestations of imploration, as if to superior beings; at other times, on attentively surveying the ships, they laughed immoderately. They were entirely unintelligible to the Esquimaux whom Captain Ross took out with him, although they seem to be of the same origin, their physiognomy being similar, but of rather a darker complexion—in their general appearance, language, and manners, approaching nearer to the natives

of Kamtschatka, or the north-eastern extremity of Asia. Their mode of travelling is on sledges, drawn by dogs, and some of them were seen in this way going northward. They were in possession of knives, which it was conjectured they must have formed from the iron in its natural state. The weapons they used for killing the smaller species of whales, were the horns of the sea-horse or unicorn.

Ceylon.—We relate with much satisfaction that his Royal Highness the Prince Regent has been pleased to constitute, within his majesty's territories in the island of Ceylon, an Archdeaconry, to be styled the Archdeaconry of Colombo, and to be subject and subordinate to the spiritual and ecclesiastical jurisdiction of the Bishop of Calcutta. The Honourable and Rev. Thomas James Twisleton, clerk, M. A. has been nominated to the appointment.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The New Testament in Hebrew, 1 vol. 8vo.

The Spirit of the Gospel; or the four Evangelists elucidated; by the Rev. W. Gilly, A. M. 1 vol. 8vo.

The Pentateuch, or Five Books of Moses illustrated: containing an explication of the phraseology incorporated with the text; for the use of families and schools; by the Rev. S. Clapham, of Christ Church, Hants. 5s. 6d.

The Scripture Testimony to the Messiah: an Inquiry with a view to a satisfactory Determination of the Doctrine taught in the Holy Scriptures concerning the Person of Christ; including a careful Examination of the Rev. Thomas Beisham's *Calm Inquiry*, and of the other principal Unitarian Works on the same subject; by John Pye Smith, D. D. Vol. I. 8vo. 14s.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures, illustrated by Maps and Fac-similes of Biblical Manuscripts; by Thomas Hartwell Horne, A. M. 3 vols. 8vo. 2/ 2s.

The Worth of a Bible: Tales in Verse, founded upon Fact; by D. Griffiths. 1s.

Christ's Regard to Infants: a Sermon, occasioned by a late affecting Mortality among Children; by D. Griffiths. 6d.

MISCELLANEOUS.

Walks through London, including Westminster and the Borough of Southwark, with the Surrounding Suburbs.

Hakewell's Views in Italy, illustrative of

Addison, Eustace, Forsyth, &c. No. II. royal 4to. prints 12s. 6d.; imperial 4to. proofs 18s. India proofs 30s.

History of Voyages into the Polar Regions; undertaken chiefly for the purpose of discovering a North-east North-west, or Polar Passage between the Atlantic and Pacific; from the earliest periods of Scandinavian Navigation, to the departure of the recent Expeditions under the orders of Captains Ross and Buchan; by John Barrow, F. R. S. 8vo. with a map, 12s.

A Narrative of a Journey of Five Thousand Miles through the Eastern and Western States of America; contained in eight Reports, addressed to thirty-nine English Families by whom the author was deputed, in June 1817, to ascertain whether any, and what part of the United States would be suitable for their residence. 8vo. 10s. 6d.

A Perpetual Key to the Almanacks: containing an account of the Fast, Festivals, Saints' Days, and other Holidays in the Calendar, &c. by James Bannantine: corrected and improved; by John Irving Maxwell, of the Inner Temple. 2s. 6d.

Time's Telescope for 1819. 9s.

Bent's Modern London Catalogue of Books; containing the books published in London, and those altered in size or price, since the year 1800 to October 1818. 8vo. 8s.

The History of the Jews, from the destruction of Jerusalem to the present time; by Hannah Adams, of Boston, America. Republished in London. 1 vol. 8vo. 12s.

Memoirs of the Public and Private Life

of John Howard, the Philanthropist, compiled from his private Diary and Letters, the Journal of his confidential Attendant, the Communications of his Family and surviving Friends, and other authentic sources of information, most of it entirely original; by James Baldwin Brown, Esq., of the Inner Temple, Barrister-at-Law. 4to. 2l. 5s.

Outline Maps of Ancient Geography, being a Selection, by Dr. Butler of Shrewsbury, from D'Anville's ancient Atlas, intended as practical Exercises for the Pupil to fill up, and designed as an Accompaniment to his Sketch of modern and ancient Geography. On drawing Colombier. 10s. 6d.

The Imperial Atlas: containing distinct Maps of the Empires, Kingdoms, and States of the World, with the Boundaries of Europe; as settled by the Treaty of Paris and Congress of Vienna; to which are added, the most useful Maps of ancient Geography; by James Millar, M. D., &c., engraved from original Drawings, made expressly for the Work; by W. and D. Lizars, Edinburgh, and elegantly coloured. royal 4to. 2l. 10s.

A Practical Treatise on Life Annuities; including the Annuity Acts of the seventeenth and fifty-third Geo. III.: also, a Synopsis of all the principal adjudged Cases under the first Act, together with select modern and useful Precedents, &c.; by Frederick Blaney. 8vo. 7s. 6d.

A Treatise on the Principles and Practice of the court of Chancery; by Henry Maddock, Esq., Barrister-at-law. 2 vols. royal 8vo. 2l. 6s.

The Law of Carriers, Innkeepers, Warehousemen, and other Depositories of Goods for Hire; by Henry Jeremy, Esq., of the Middle Temple. 8vo. 7s.

The Gentleman's Annual Mathematical Companion, for 1819; containing Answers to last Year's Questions, &c.; also new ones proposed for the next, together with some original and interesting Papers never before printed. 2s. 6d.

The Key to Mr. Reynard's Geometria Legitima. 9s.

Gleanings and Remarks collected during many Months' Residence at Buenos Ayres and within the Upper Country: with a prefatory Account of the Expedition from England, until the Surrender of the Colony of the Cape of Good Hope, under the joint command of Sir D. Baird, G. C. B. K. C., and Sir Home Popham, K. C. B.; by Major Alexander Gillespie. 8vo. 10s.

Vindiciæ Wykehamicæ, or a Vindication of Winchester College. In a Letter to Henry Brougham, Esq. M. P., occasioned by his Inquiry into Abuses of Charity; by the Rev. W. L. Bowles. 2s. 6d.

A Sequel to Mrs. Trimmer's Introduction to the Knowledge of Nature; by Sarah Trimmer. 18mo. 2s. 6d.

The Elements of the Hebrew Language, with the whole Doctrine of the Points fully explained and exemplified, in a small Work, entitled, "the Aleph-Beth, or the First Step to the Hebrew Language;" by the Philological Professor in the University of Oxford. 1s.

Sketches of the Philosophy of Life; by Sir T. Charles Morgan, M. D. 8vo. 14s.

Considerations on the alarming Increase of Forgery; by C. W. Williams.

Anglo-Cambrian: a Poem, in four cantos; by Miss Linwood. 8vo. 5s.

An Elegy on the lamented Death of Sir S. Romilly; by the Rev. Thomas Beck. 6d.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

At a meeting of the Committee, held at the house of the Society on the 9th of Nov., Major-General Charles Neville, one of the Vice-Presidents, in the chair, the Instructions of the Committee were delivered to the following persons proceeding to Sierra Leone and New Zealand:—

Sierra Leone.

Mr. Thomas Morgan, Schoolmaster.
Mrs. Morgan, Schoolmistress.
Mr. Christopher Taylor, Schoolmaster.
Mrs. Taylor, Schoolmistress.
Mr. G. S. Bull, Schoolmaster.

New Zealand.

Rev. John Butler, Missionary: with Mrs. Butler and two children.

Mr. Francis Hall, Schoolmaster: with the young chiefs, Tooi and Teeterree.

After the delivery of the Instructions, the Rev. Daniel Wilson addressed the Missionaries, both for their caution and encouragement, in a manner which it is hoped, with the Divine blessing, may make a lasting impression on their minds.

Mr. and Mrs. Morgan, Mr. and Mrs. Taylor, and Mr. Bull, embarked at Gravesend, on board the Echo, Captain Rowe, on

Friday, the 20th of this month. The Committee were happy to entrust them to the care of a captain who had, on former occasions, acted toward their missionaries as a wise and pious friend. Sarah Butscher and Rachel Garnon, two young negro women, have returned to Africa with them. Sarah Butscher was sent over to this country by the late Rev. Leopold Butscher, soon after the death of his wife, in charge of his infant daughter. Rachel Garnon is a girl of the Ebo nation, who accompanied Mrs. Garnon on her return from Africa, and to whom she is strongly attached: she is of a very promising character; and Mrs. Garnon would have gladly retained her in this country, in order to her being well qualified to assist in the African schools; but it was found that the climate would be injurious to her.

Government has been pleased to grant a passage for Mr. Butler and his companions, on board the Baring, Captain Lamb, a vessel taken up for the conveyance of convicts to New South Wales. James Kemp, a young man from Wyndham in Norfolk, who is well acquainted with the business of a smith, and proceeds to New Zealand on the best motives, has joined the missionaries, together with his wife, since the meeting of the Committee.

BAPTIST MISSION IN INDIA.

Extract of a letter from Serampore, Jan. 1818.

"In the Memoir of the translations for 1815, the whole of the Scriptures in the Oriya were represented to have been printed. A new edition of the New Testament, of 4,000 copies, has been some little time begun, and the printing advanced to the middle of Matthew.

"In the Bengalee, in which of course the version will be now as accurate as the brethren can expect ever to make it, and in which the opportunities for distribution are becoming daily more extensive, we have commenced a new edition of 5,000 copies of the whole Scriptures, in a new and much reduced type, reduced by brother Lawson when he resided at Serampore. By means of this alteration we shall be able to comprise the whole Bible in one large octavo volume of 850 pages, which has hitherto occupied five volumes of 800 pages each. The brethren intend to print 5,000 additional Testaments, forming a thin volume of about 180 pages.

"In the Sungskrit, the Latin of the East, Christ. Observ. No. 204.

and intelligible to almost all the learned men throughout Hindostan, the historical books have been completed, and the printing advanced to the middle of Jeremiah. We therefore expect to complete this volume within the next three months, and shall then have printed the whole of the Scriptures in that language.

"The Hindee Bible is still further advanced, and we fully expect that within a month the last part will be ready for distribution. We shall then have printed the first edition of the whole Scriptures, with a second edition of the New Testament.

"In the Mahratta, the historical books have been printed off since the last Memoir, and the Hagiographa advanced to the middle of Proverbs.

"In the Sikh, the Pentateuch is just completed, and the historical books begun.

"In the Chinese, we have just completed the Pentateuch, and are now proceeding with a second edition of the New Testament."

"In the Telinga, the New Testament is printed as far as the Thessalonians; and we hope to have finished the volume ere this reaches you.

"In the Pushtoo Testament the printing is advanced as far as the 1st of Peter; and in the Assam and Wutch, to the Romans; while in the Bruj Bhasa, although a delay has arisen in consequence of the distance of Brother Chamberlain's station, who was superintending the version, we are preparing to proceed with the printing as before.

"In the Kurnata we have finished Mark, and are proceeding with Luke; while in the Kunkuna, the Mooltanee, the Sindhee, the Kashmere, the Bikaner, the Nepal, the Ooduy pore, the Murwar, the Juypore, and the Khassee, not much progress in the printing has been made since the last Report, access to them in many cases being difficult, and their prosecution interfering with the supply of countries more extensive and more easy of approach. As soon, however, as the Hindee and Sungskrit versions are completed, it is the intention of the brethren to proceed with them; while the

* "Dr. Marshman has it in contemplation, I believe, to carry on the printing of the Psalms and New Testament together; and we have lately increased our supply of men in the department."

return of Brother Carapeit, as hereafter mentioned, afforded a most favourable opportunity of distributing the Gospel of St. Matthew, already printed, in four of these languages

"Although the printing of the Serampore translations has been in some degree retarded by the printing of several elementary works for the Bengalee schools, as well as of the Roman Malay and Armenian Bibles, for the Calcutta Auxiliary Bible Society, (a cause not much to be regretted,) you will be pleased to hear that they were never proceeding with more rapidity than at present. The office now furnishes our venerable editor, Dr. Carey, independently of the Chinese proofs it forwards to Dr. Marshman, with twelve proofs per week on an average.

"You will be gratified to hear that our opportunities of distributing the Scriptures, when printed, are becoming more extensive. Our much esteemed Brother C. C. Aratoon, being desirous to return to Surat, to fetch his family, left us in November last, intending to proceed up the river as far as Agra (four months journey,) to supply the different stations in his way with Scriptures and tracts, and then to cross the country to his late station. The last letter we received from him was dated Benares; and he had then in his journey distributed himself, or left for distribution, at the different stations through which he passed (including Cutwas, Berhampore, Moorshedabad, Monghir, Patna, Digah, and Benares) no less than 10,200 books or pamphlets, of which a large proportion were volumes of the Scriptures in Bengalee, Persian, Hindee, Sungskrit, Kashmere, Mahratta, Arabic, Sikh, Bulochce, Bruij Bhassa, and Chinese. The brethren wish him to proceed overland to Surat, distributing in his way the Gospels they have printed in the Juy-pore, Ooduy-pore, Bikaner, and Murwar languages. The countries in which these are spoken could not be traversed by an European with safety; though we hope that our brother, being an Armenian, may pass through them without much difficulty, the universal engagement of his countrymen in commerce being his passport. We are chiefly deficient in means of circulating the Ooriya, Kurnata, Telinga, and Mahratta Scriptures, and anxiously desire that you could send out one or two brethren to occupy a station near Balasore or Cuttack, by means of whose labours the Scriptures

in these languages, now printing or printed, may obtain an extensive circulation.

"With respect to the distribution of the Chinese, we have lately sent a box of Scriptures to Java: and hope that we may be able to distribute with advantage many more than we have yet done on that island, as Brother Robinson complains that our supply has been hitherto too scanty. The late unsettled state of Amboyna has prevented our supplying Jabez Carey with any very lately; but as tranquillity is now nearly restored, we shall not neglect that quarter. We expect likewise every day two American missionaries proceeding to Rangoon, to assist our brethren there. By them we shall likewise send a supply of Chinese, as we hope that, independent of the Chinese who visit Rangoon and its neighbourhood, one of our brethren may be stationed in one of the Chinese provinces of the Burman empire, in which case a regular supply will be indispensably necessary.

"At Benares, Brother Smith is successful. He has baptized a Brahman, and hopes very shortly to baptize three more inquirers. At Cutwa, this year, Brother W. Carey has baptized four, and in Bheerboom, where Mr. Hart is now stationed to superintend schools, three more. The Bengalee schools prosper:—no less than 7,000 children were under instruction at the close of the year, in schools superintended by the Brethren, and 5,000 more in schools supported by Government and the Church Missionary Society. Much machinery is in operation to destroy the outward obstacles to the spread of the Gospel; but we want, too, those influences of the Spirit of God which shall effectually convince 'the world of sin,' and incline them heartily to embrace the Saviour, as the only 'hope set before them.'"

REFORMED CHURCHES IN FRANCE.

In our No. for Sept. p. 616, we referred to the just expectations of the French Protestants, that the government would protect them against any encroachment, however apparently trivial, upon their religious liberties; in allusion particularly to the ceremony of the *tenture*, which required them to spread carpets before their houses on Corpus Christi day. We, therefore, feel much gratified in announcing, that the Court of Cassation has given the following judgment in the affair of the *Sieur Roman*, a

Protestant, of the department of Vaucluse, charged with not complying with this Roman Catholic ceremony.

"The law of the 18th of November, 1814, settled the duties of all citizens with respect to the celebration of the Sabbath, and of festival days: among these duties, so settled, no mention is made of hanging the exterior of houses for any feast or religious ceremony.

"The order of the mayor of the commune of Tourmarin, dated the 22d of May last, commanding the inhabitants of that commune to hang out carpets for the procession of Corpus Christi, imposed an obligation not authorized by law, and the tribunals had no power to take cognizance of the infractions of this order.

"Therefore the Court of Cassation now annul the judgment of the Correctional Tribunal of Gap."

UNION OF LUTHERAN AND REFORMED CHURCHES.

The Act of Union of the Lutheran and Reformed Confessions, in the Bavarian circle of the Rhine, was confirmed on the 10th of October. The chief contents of this document relate to the following points:—

General Regulations.—The two Confessions are eternally united, under the name of the Protestant Evangelical Christian Church. It has no other basis of faith than the holy Scriptures.

Religious Doctrine.—It declares the holy sacrament of the Lord's Supper to be a festival of remembrance of Jesus Christ, and of the most blessed union with him.

Confession is stated to be a self-examination before partaking of the Lord's Supper: it is therefore no longer called Confession, but Preparation.

With respect to Predestination and Elective Grace, this church expresses its conviction, that God has destined all men for salvation, and does not withhold from them the means of attaining it.

It recognises no necessary baptism. These are the few main fundamental principles from which all the other rules for the practice of Divine worship are deduced, namely:

1. Rites and Liturgy.
2. Religious scholastic instruction.

3. Property of the church, its union, administration, and application.

4. Constitution of the church.

5. Religious discipline.

Upon these principles, the Royal Rescript of October 10, declares the union of the Protestant Confessions in the circle of the Rhine to be accomplished.

SOCIETY FOR THE SUPPRESSION OF VICE.

The Society have just published an "Occasional Report" (No. VIII,) not less conclusive as to the necessity for such an establishment, and the benefits already conferred by it upon the community, than the most convincing of its former appeals. The Society very justly lament that they should so constantly be placed in an attitude of defence, while conscious that both their object and their conduct deserve a very different reception. They doubly regret that the opposition should even arise from respectable quarters, and this while the very offenders, who have been detected by their vigilance, have been amongst the first to acknowledge the clemency of their proceedings.

By a reference to the evidence of the secretary (Mr. Prichard) given last year before the House of Commons' Committee for inquiring into the Police of the Metropolis, it will appear, that the utmost care was then taken, as on every other occasion, to lay open the nature of the Society's operations.

In the last Report a communication was stated to have been received from a member of the Society, as to the prevalence of an abominable custom at race-courses, of circulating obscene papers, called Sporting Lists. From the specimens supplied to the Committee, it appeared, that these lists consisted not only of the most indecent ribaldry, but of wooden cuts, representing scenes of the most disgusting depravity. It being ascertained, on further inquiry, that every race-course throughout the kingdom was more or less infested with the dealers in these articles, which were issued in quantities that almost exceeded belief, and distributed among young persons of both sexes assembled from all parts of the country, the Committee became deeply impressed with the necessity and importance of attempting to put a stop to an evil so destructive to the public morals and the best interests of society.

"From the facts elicited by the Society's agents," remarks the Report, "it was indubitably ascertained, that a custom had prevailed, almost beyond memory, without any known check, of circulating these pernicious lists indiscriminately among the male and female company who periodically frequent this species of amusement. These papers, mostly in the form of common ballads, had generally at the top of them two prints, the uppermost concealing a print underneath of the most disgusting description; by which means they would often entrap females to purchase them without being aware of the nature of their contents. It was a common custom with these miscreants, if they observed a carriage filled with ladies and no gentleman accompanying them, to throw their horrid productions among them. The first printer detected by the Society declared, that his house had been in the habit of printing them for two hundred years, and the custom had become so familiar, from time and impunity, that he executed such orders almost unconsciously and without reflection. The numbers circulated on these occasions may be inferred from the fact, that one single individual had disposed of a hundred in the space of a few hours."

The zealous and laudable exertions of the Society appear to have greatly crippled this infamous traffic.

Fresh occasion has lately arisen for the vigilance of the institution, against the vendors of indecent books, prints, snuff-boxes, &c. Three tobacconists have been convicted. We shall quote a few remarks of Judge Bailey in passing sentence upon two of those offenders, as indicative of the sentiments of the Court of King's Bench relative to such practices.

"It must be known, that this is a serious offence, and that in every instance in which a party exhibits any thing of an obscene tendency, calculated to inflame the passions of the young, he commits an offence for which he is liable to be punished, and the offence is of importance and magnitude, because it is sapping the morals of those persons who are not upon their guard against things of this description."

"You are brought up to receive the judgment of the Court on an indictment for exposing to sale, and for selling, snuff-boxes with most scandalous devices on the lids thereof. It is difficult to conceive an offence which can be more injurious in its effects upon society, than that for which you stand convicted; and, when it is con-

sidered to what an incalculable extent the evil has, in all probability, been propagated among the young and inexperienced, you must feel, if you are at all capable of feeling, that the heaviest responsibility lies at your door.

"The Court and the public cannot but feel itself obliged to such persons as cause measures to be taken for suppressing such offences. Taking, however, into consideration the contrition you have expressed for your offence, that you have suffered judgment to go by default, and the ill state of your health, as set forth in the affidavits which have been given in, the Court is disposed to allow them their due weight, and not to endanger your life by such an imprisonment as the offence merits, and which it might otherwise be disposed to inflict."

The sentence accordingly pronounced in this case was 50*l* fine, with adequate securities for future good conduct.

Information having reached the Committee of a woman residing in a court in the Strand, who was in the habit of exposing a portfolio of indecent prints for hire; the stock, amounting to some hundreds of prints, was seized by the magistrates, and handed over to the Society to be burnt.—In January, 1817, the Society discovered the principal magazine from which this and other persons were supplied. (Vide *Christ. Observ.* for 1817, p. 616.) The Society add, that, since the foregoing prosecutions, and up to the date of the present Report, information has been received of similar dealers, and many attempts have been made to detect them; but such has been the effect produced by the prosecutions detailed in the present Report, that all the persons to whom applications have been made have invariably refused to sell them, though no doubt existed of their having been formerly addicted to such practices.—These circumstances reasonably give rise to the consoling reflection, that this trade has continued to diminish under the influence of the Society, until at length it has been reduced to a state of comparative insignificance.

To prevent an unlawful breach of the Sabbath, the Society's agents have, at different times, since the last Report, inspected fifty-two districts in the metropolis. Twenty of the worst offenders in this respect have been convicted in fines and costs. The Committee have also had a very extensive correspondence, which will probably

lead to the establishment of similar measures in various parts of the kingdom. The Committee advert with peculiar pleasure to the prospects of such establishments at Guildford, Gloucester, Bath, and Carlisle, and mention with due praise the Proclamation Society at Carmarthen, under the auspices of the venerable and indefatigable Bishop of St. David's, which has lately been humanely and actively employed in preventing the plundering of wrecks along the line of coast from Swansea to Aberystwith. The Society for suppressing vice justly consider their institution as strictly analogous to the ancient "Proclamation Society," which has been sanctioned by the very first authorities of church and state.

The objection has been often urged against the Society, that it suffers higher delinquents to pass unnoticed, whilst the lower only are attacked; and that gaming-houses, public or private, of great resort, with other known receptacles of profligacy and vice, still open their doors to the licentious or unwary. This objection is fully met by the consideration, that no effective co-operation has been offered to the Society from those quarters which alone could place it in a capacity for proceeding. The delinquencies in question often elude the letter of the law, and still oftener bid defiance to the utmost efforts even of the most powerful and vigilant police. The gaming-houses in high life are hired by subscription, and none but the members themselves, or their immediate friends, are admitted: the house, therefore, has all the privileges and sanctity of a private dwelling, and not only the outer doors but the lobby and ante-chamber are strictly watched and guarded.

"Let, then, those gentlemen," observes the Report, "who are disposed to condemn the Society, on the score of indolence or partiality, inform the Committee how these obstacles are to be removed, how the legal information necessary to be laid before a magistrate is to be obtained, and the ground of their complaints shall immediately cease. In the present state of things, the Society is perfectly aware, that if, in its endeavours to suppress public vices, it infringed on the liberty and privileges of a single individual, it would excite much more clamour and incur a much larger portion of public odium

than has ever yet been cast on it, on account of its supposed supineness and want of exertion. Let the requisite legal means and assistance be tendered to the Society, and they will shrink from no duty on mere private grounds of feeling or partiality. In the mean time, they have done what they could consistently with their avowedly small means and paucity of agents under difficulties at present almost insurmountable. The field of action, which they already occupy, it must be acknowledged, is still open for larger contributions and a more extensive support to their funds, which they humbly, though earnestly, solicit of the public; or for more extended operations by other hands, who would not perhaps incur the charge of temerity, more than once unjustly cast upon the Society for the Suppression of Vice. Its present claims on the public notice and support, it presumes to state, as consisting in thirty-two public prosecutions, *not one of which has failed*, for the maintenance of the most salutary laws, together with a far greater number of private admonitions, or judicious compromises, which there is every reason to believe were to the full as operative in their beneficial effects as actual prosecutions; the thanks and the gratitude of a large proportion of those whom it has been the means of restraining within the limits of the laws, and the acknowledgment, almost universal, of its clemency, wherever room was left by a British judicature, inherently merciful, for its exercise;—in fine, the speaking fact that its funds, far inferior to those of any known public charity in the metropolis, have been made available, under careful and thrifty management, for the almost total suppression, at present, of a once open and flagitious traffic in all parts of the metropolis and country; for the restoration of good order and decent quiet to the streets and markets of the metropolis, and by the means of advice, freely offered, to many country towns and villages, far and near, on the Lord's day; for the suppression of many disorderly houses, for the placing many more in a state of terror and restraint; and for a general impression now produced on the minds of all ranks, that there are those who value the wise and moral regulations of a British legislature, and who will not suffer the more open and shameless violation of them to pass without remonstrance, and without redress, or merited condemnation."

BRITISH AND FOREIGN BIBLE
SOCIETY.

From the Seventh Report of the Liverpool Auxiliary Bible Society, and the Ladies' Association connected with it.

"Events have occurred, since the publication of the last Report, which promise opportunities of usefulness where it is our first duty to seek them—among the poor of our own immediate neighbourhood, who may have been hitherto unblest with the possession of the holy Scriptures. A distribution of the sacred volume has now commenced among them, so extensively undertaken, and so earnestly pursued, that it seems no longer too bold an anticipation to look onwards toward that period, when few individuals, in the extensive population of this town, shall remain in the darkness of ignorance, or the maze of error. The last Report announced the formation of a Ladies' Society, for the express purpose of distributing the Scriptures in Liverpool and its neighbourhood." "During the first nine months from the formation of the Ladies' Society, their zealous exertions had produced the sum of 394*l.* 10*s.*, and enabled them to distribute a corresponding number of Bibles and Testaments, chiefly among the families of the poor, at reduced prices."

"At the close of the last year, the Ladies' Society was re-modelled and extended, by the kind assistance of Charles Stokes Dudley, Esq. Ten Associations were formed for Liverpool and the neighbourhood; the town was divided into small districts, and a minute inquiry instituted into the alleged want of the Scriptures among the poor. The result was mournful beyond anticipation, with respect to the general dearth of the word of God; but the visitors were cheered and animated by the eager desire expressed by the poor to obtain the Bible; a desire which may, eventually, make it the hallowed source of their best comforts on earth, and the cause of their unceasing gratulations in heaven. The success which has already attended the efforts of Female Associations to interest the poor in the value of the Scriptures, is truly gratifying: and it is a feature of no small importance, that the plan of providing them with the Bible, in return for small weekly contributions, may be, eventually, expected to produce a disposition to lay up in store a part of their earnings, for the supply of those things which minister to present comfort, and for the promotion of those moral

habits which a sense of independence tends to awaken. 'The institution of a Bible Society,' says a valuable writer,* 'brings up the economy of the poor to a higher pitch; and the objections made against it, on the ground of sympathy, are easily answered. You take from the poor. No; they give. You take beyond their ability. Of this, they are the best judges. You abridge their comforts. No: there is a comfort in the act of lending a hand to a noble enterprise: there is a comfort in the exercise of charity: there is a comfort in rendering a service to a friend; and when that friend is the Saviour, and that service the circulation of the message he left behind him, it is a comfort which many of the poor are ambitious to share in. Leave them to judge of their comfort; and if, in point of fact, they do give their penny a week to a Bible Society, it just speaks them to have more comfort in this way of spending it than in any other which occurs to them.'"

The distribution of copies of the sacred volume, from March, 1817, to the close of the year, was 1185 Bibles, 1490 Testaments; together, 2675. The total number issued since the formation of the Society is 21,165.

Some measures have been taken to supply seamen with copies of the holy Scriptures. A public meeting of merchants, owners, masters, and mates of vessels, was held at the Marine School, on Tuesday evening, the 13th of January last, to consider upon the best means of furthering this very important measure. Four depositories of Bibles were established, and a considerable number of copies of the holy Scriptures have been already sold to seamen. The Committee hope that these proceedings will be found introductory to others more decisive and important.

From the Reverend Professor Van Ess.

"Marburg, June 16, 1818.

"The resolution of the Committee of the British and Foreign Bible Society has made me happy beyond the power of expression. Now I shall be able to carry on the great work of God, to which his unmerited grace has called me, a weak instrument, with means more

* Dr. Chalmers, "On the Influence of Bible Societies on the Temporal Necessities of the Poor."

commensurate with its vast extent, and to enlarge the sphere of my operations.

"I see, already, in spirit, mountains depart, hills remove, and a high way preparing for the increase of the word of God, both far and near; for He who has helped us will continue to bless his word and his work. Obstacles, which, like gigantic mountains, appal our eyes, are by him wafted out of sight; as a feather is breathed away, and as an atom vanishes before the wind.

"From June, 1816, to June, 1818, there have been distributed by me 101,195 copies of my New Testament; and if the edition, with large print, had been ready a year sooner, 50,000 copies more would have been issued.*

"It is my earnest request to the British and Foreign Bible Society, that they would enable me to have at all times at my disposal 36,000 copies of my Testament, half small and half large print, which, together with carriage and binding, would cost about 2166*l.* sterling. This sum I would entreat their generosity to assign in the name of Jesus Christ, for the salvation of immortal souls, in order that the work of God, which is also your work, may not for a moment be obstructed in its way to greater and wider extension.

"Every thing which you have had the goodness to communicate to me of the wonders which God has wrought by means of the Bible Society, has highly delighted me, and filled my heart with gratitude to God. Indeed, who is there that does not here observe the finger of God? He does wondrous things, praised be his Name! That important prophecy, 'The Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come,' is developing before our eyes. 'Yes, verily, their sound went into all the earth, and their words unto the ends of the world.'

"I might have sent you a volume of copies of letters; but having had only one clerk in my office for these several days, he has been occupied with important correspondence: I have, therefore, made him

copy but a few. However, the echo of every letter is this;—Fruits of godliness, of repentance, of regeneration, of the knowledge of God and of Christ; comfort, peace, and consolation, are produced, every where, by this seed of God sown in hope. An altogether new spirit is observable in many schools among the children, through whom the parents also are made acquainted with this book of books. To thousands and thousands to whom the New Testament was before unknown, it has now become the greatest treasure, and the most precious jewel.

"My church is frequented by many Jews, and numbers of them are fond of reading my New Testament.

"Several pious ladies labour effectually in dispensing blessings by means of the New Testament, with which I furnish them."

From a Very Reverend Dean in Norway.

"In my parish, containing about 3700 souls, there have been collected, during the past and the present year, above 200 rix dollars, specie (about 50*l.* sterling,) and as much in proportion to the population in the adjacent neighbourhood.

"On the Jubilee of the Reformation, celebrated the 31st of October, and the 2d of November, I encouraged my congregation to contribute to our Bible Society. I observed, with lively emotion, men, women, youths of both sexes, children, poor, rich, all of them lay down their gift upon the altar of the Lord, for the distribution of the holy Scriptures. I perceived also the poor widow come with her mite. I saw the innocent little ones upon their father's or mother's arms, lay down their gift; and the words of Jesus—'Out of the mouth of babes and sucklings thou hast perfected praise;' and his affectionate call 'Let these little ones come unto me, for theirs is the kingdom of God,'—forcibly struck my mind.

"At the Jubilee we received in this manner eighty one dollars, specie (about 20*l.*;) the remainder we received before by subscription.

"From the Central Committee at Christiana, we now expect a general list of what has been collected in the whole kingdom.

"You expressed a wish in your said letter, that I had disposed of a part of the ninety New Testaments. This has

* To enable this indefatigable distributor to keep the stock of German Testaments required, the Committee of the British and Foreign Bible Society have voted him a further grant of 2000*l.*; he having previously distributed 233,341 copies!

also been attended to; and I have sold at a moderate price, for about thirty-two rix-bank dollars (about 16. 6d.,) for which I have credited our Bible Society. The gratuitous distribution of so many, arises from an idea I entertained, that the most indigent, who had nothing to pay with, but still are able to read, and eagerly desirous to possess the word of the Lord, ought not to be denied this precious gift; the more so, as I remembered the words of our Saviour; 'Freely ye have received, freely give.' (Matt. x. 8.) Another reason was, the ninety New Testaments which, through your kind attention, I received, and acknowledged in my letter of the 10th of January, 1816, I looked, and still look upon, as a gift fallen from Heaven; and wherever I have travelled in my deanery, I have directed the attention of the people to the object of the British and Foreign Bible Society, for sending the word of God even to us, who are living between Norway's barren rocks.

"I judged I should best meet the wishes of a Society, united for such ends, by distributing the most of them to the poorest; my heart being impressed with the thought—'The Gospel is preached to the poor.'"

From the Rev. Dr. Robert Pinkerton.

"Memel, July 10, 1818.

"Since I entered the government of Whitepsk, not at a great distance from Polotsk, I have distributed about 70 copies of the Hebrew New Testament among the Jews. I could have given away many hundred copies more, had I possessed them. In general, I first examined the person who made application for a copy, whether he was able to make use of it, by making him translate to me a few verses of the fifth chapter of St. Matthew, the first chapter of St. John, or the first chapter of the Hebrews; and when I found that he understood what he read, then I bestowed the precious gift. In several instances I was offered money for the copies. The number of those Jews who are capable of understanding the Hebrew Testament, particularly about Witepsk, Orsha, Skloff, Minsk, and Wilna, is far greater than I formerly believed; and there seems to be a general readiness among them to accept of it, and an impelling curiosity to read the doctrines of Christ and his Apostles, in the Hebrew language. One of them in the

town of Borisoff, who had been in possession of a Hebrew Testament for some months before I came that way, told me, that neither they nor their fathers had ever read those things before. Others inform me, that, having now read the greater part of the New Testament, they were capable of judging of its contents; and, though they could not yet agree with its doctrines in many parts, they were highly pleased with its morality.

"Surely nothing is so well calculated to remove the prejudices of the Jews against our religion, as enabling them to understand it in its genuine purity and simplicity.

"I have repeatedly reproached myself for having done so little, in my former travels, for bringing the consolatory doctrines of the Gospel to the wards of the sick in hospitals, and the cells of criminals in prisons. It is true, at the formation of Societies, I have more than once recommended these abodes of distress and misery, as places which ought to share the first fruit of their benevolence; yet, personally, I have seldom been in any of them. But it is never too late to form a good resolution. On leaving St. Petersburg, the last time, I resolved to visit the prisons and hospitals, on my future travels, to supply their unfortunate and suffering inhabitants with the word of God. Accordingly, from St. Petersburg to this place, I visited five provincial prisons, which contained 515 of the most unfortunate of our race. In each cell or apartment, I commonly found one or more, who were capable of reading to their fellow-prisoners. With tears of gratitude, they usually received the precious boon of God's word. In the twelve hospitals which I visited, I found 1015 sick, in every stage of the numerous diseases to which sinful man is here subjected. How precious was the gift of God's word to these sufferers! In every ward we usually left one, and sometimes two copies. In three poor's houses, I found 486 aged and indigent, whom we also supplied with the bread of life—the treasures of Divine love."

From the same.

"Konigsberg, July 27, 1818.

"I have spent two days in visiting the prisons and hospitals of this city.—In all of them I did not find a single Bible or Testament in any language. I bestowed a copy on the inmates of each apart-

ment. What a deep impression the sight of the Bible seemed to make on the three hundred and nine criminals, whom I visited in five different prisons! In almost every cell, some of them were so much touched at the sight and reception of a copy of the word of God, that they literally wet their chains with their tears. The sight of a stranger with the word of God in his hand, and the message of peace on his lips, seemed powerfully to affect these most hardened and unfortunate of the human race: many of them wept bitterly, probably at the recollection of the days of their youth, when they read the Bible at school, or in the habitation of their parents, but suffered not its principles to sink deep into their hearts. The keepers of the prisons themselves, and a member of the Society who went with me, frequently wept like children. The former said, that they never had beheld the prisoners so much affected on any occasion before; and the latter could not refrain from repeatedly expressing his surprise, that no one had before thought of putting the word of God into the hands of these poor unfortunate creatures. So many tears were shed, so many blessings implored, so kindly they pressed, one after another, to kiss the hand that had bestowed the precious gift formerly unknown among them, that, had it not been for the rattling of their chains, their emaciated looks, and the strongly grated windows and doors, I should have been apt to forget, for a moment, that I was in the midst of those who were the outcasts of society, and that many of them had been guilty of the blackest crimes. But even for these guilty wretches, there is plenteous forgiveness with Christ; and the reading of his Gospel may be the means of bringing

some of them into the light and liberty of the sons of God.

"Every where in the hospitals the Bible was welcomed gladly among the sick and wounded; and I have since heard, that many of the soldiers in the military hospitals are diligently perusing the oracles of God. Two of these, Catholics, were observed to read in the Bible the whole day long after receiving it. One of their neighbours asked them, why they read so incessantly in their present weak state: one of the two answered, 'This Book we have never read before: it is the most sacred of all books, and therefore must be the foundation of our Christian faith.' This interesting anecdote was related to me by the chief physician of the hospital, some days after I had been in it.

"His Excellency the Chancellor, Von Schrotter, was most agreeably surprised to hear of the reception the word of God had met with among the sick and unfortunate. He is President of the Bible Society in this city; and has repeatedly promised me, that, as soon as Bibles can be obtained, every prison and hospital in the surrounding country shall be supplied with them.

"His Majesty the King left this city yesterday for Berlin. In his conversation with the Bishop, he expressed his warmest attachment to the cause of the Bible Society, and his hearty desire that it may continue to prosper in his dominions; and, as paper for printing is very dear, and difficult to be got, he has promised to grant permission for paper to be brought in from Holland, free of the import duties, for two proposed editions."

VIEW OF PUBLIC AFFAIRS.

AMERICA.

UNITED STATES, &c.—The President's Message to Congress, at the opening of the session, in addition to the customary topics of congratulation, contains a few points of more general interest. The existing commercial convention with this country being about to expire in July, 1819, Christ. Observ. No. 204.

negotiations have been entered into with Great Britain for a permanent arrangement of the intercourse between the two nations. This proposal is stated to have been received in London "in the spirit which prompted it." The negotiation is to extend to every interest and unsettled relation between the two powers, particularly to those connected with impress-

ment, the fisheries, and territorial boundaries. The negotiations between the United States and Spain remain as at the close of the last session of Congress. Nothing is added respecting the invasion of the Floridas to what our readers already know. The attack is boldly defended, on the ground that Spain could not maintain its authority, or repress its Indian neighbours in their incursions upon the citizens of the United States; and a somewhat curious remark is added, that Spain might have prevented these "disagreeable consequences, by the cession of the Floridas to the United States!" We are glad, however, to find it added, that the American Government still feels sincerely inclined to peace. Possession is to be retained of Pensacola and St. Mark's; the former till it is claimed, and the latter till a force shall be sent from Spain adequate to check the neighbouring Indians—an event, we suspect, not likely to happen very speedily. With respect to the execution of the two British subjects, Arbuthnot and Ambrister, Congress is referred to various documents, which will be laid before it, relative to the subject. The purposes of the United States towards the Indians in its vicinity are plainly avowed. "Experience," remarks the President, "has long since clearly demonstrated, that independent savage communities cannot long exist within the limits of a civilized population." "To civilize them, and even to prevent their extinction, it seems to be indispensable that their independence as communities should cease, and that the control of the United States over them should be complete and undisputed." Congress is accordingly urged to adopt some "benevolent provisions having these objects in view." The ultimate intention of these remarks is sufficiently clear; and, though it is altogether impossible to justify the United States in either this or the before-mentioned instances of undue or even dubious exertion of their acknowledged strength, we should have been disposed to indulge a hope that to the Indians such an interference as is evidently meditated by the President, might ultimately prove a blessing, by extending amongst them the arts and habits of civilized life, and bringing them more within the sphere of Christian instruction, did we not witness the cold-blooded system of oppression which exists and seems likely to be perpetuated in the United States towards

every class of their black and coloured population. On this disgusting feature of their domestic policy we mean shortly to dilate. Quitting it for the present, we would also remark, that the ambitious views of the United States cannot be for a moment disguised in either this affair or that of the invasion of the Floridas, by the flimsy veil attempted to be thrown around them. Or, if we revert from political to moral considerations, it can never be authorized for the sake of "doing a great right" to "do even a little wrong." That Spain is losing much of its long-exerted power in the New World, whether in the Floridas or elsewhere, is certainly not a subject of regret, when we consider how systematically that influence has been exerted to restrain liberal commerce, to fetter the human mind, and to intercept the light of *true religion*.* It seems, however, to be an unjustifiable dereliction of principle in any other nation to take undue advantage of its weakness; and to seize the moment of distress for indulging its own rapacity and thirst of power at the expense of its defenceless neighbour.

SPAIN.

Having thus glanced at Spain in its colonial relations, we take the opportunity of referring to its domestic affairs, which appear to be drawing towards a crisis. Every thing free, or happy, or honourable, seems crumbling away under the weight of the most bigotted and intolerant fanaticism. The sway of the priests, and the vigilance of the inquisition, continue to banish all freedom of inquiry or communication. All discussions in politics and religion are equally inhibited. Robbers and armed brigands are said to infest the public roads with impunity; and its commerce seems rapidly dwindling away, under the combined effects of its wretched system of domestic policy, and the extensive depredations of the South American cruisers. It has

* We of course are not insensible to the modified advantages conferred upon Spanish America by the Catholic establishments; and we could wish that other governments possessing a better religion had been always equally zealous in conferring upon their colonial native subjects the blessings of Christian instruction.

been stated, we know not with what truth, that the sovereigns assembled in congress despatched a confidential envoy to Spain, to remonstrate with Ferdinand, in their name, upon his system of government, and to urge him, by every consideration, to a wiser and more conciliating policy. Under circumstances like these, the public were not greatly surprised at confident and widely circulated reports---which, however, were unfounded or premature---of a rebellion in that unhappy country, and of the flight of the king. Subsequent letters reduce the whole affair to the lawless proceedings of the armed banditti, who infest the country, in defiance of the constituted authorities.

FRANCE.

The chambers have met. The speech of the king, at their opening, warmly congratulates the country on the retirement of the foreign armies, and speaks with marked eulogy of the declaration of the five allied powers. His majesty announces that his consecration and coronation are about to be celebrated with great solemnity. The speech contains the following remarkable passage: "I depend on your concurrence to repel those pernicious principles, which, under the mask of liberty, attack social order, conduct, by anarchy, to absolute power, and whose fatal success has cost the world so much blood and so many tears."

The French funds continue to be depressed.---The Earl of Harrowby, it is said, is appointed to succeed Sir Charles Stuart, as ambassador to the court of France.

DOMESTIC AFFAIRS.

The funeral of her late majesty; the queen, took place on Wednesday, the 9th December, at St. George's Chapel, Windsor. The day was very generally observed throughout the metropolis and its vicinity, as well as in various other places, with every mark of respect for the memory of her deceased majesty. The shops were wholly or half closed, and the public places of business were shut. Divine worship was celebrated in numerous churches and chapels, and a considerable number of funeral discourses delivered on the occasion have since been published. Thus, after a period of fifty-seven years, has been dissolved a

connexion between a virtuous and exemplary queen, and a nation whom, during that protracted period, she had greatly benefited by her conduct and example. Contrary to the general expectation, her majesty's property, exclusive of her jewels, proves to have been very trifling. She is, in fact, stated not to have left more than about four thousand pounds. Her majesty's acts of private charity are represented as having been very considerable.—What a lesson of caution does this circumstance furnish to those who are prone to credit, and eager to propagate, every wanton tale which tends to affect the character of their superiors, and to degrade them in public estimation! With what confidence have the immense accumulations of her majesty been for years asserted and believed! And yet now the statement proves to have been a vile fabrication.

A stronger sensation than ever has been excited in the public mind during the preceding month, on the subject of bank forgeries. At the Old Bailey Sessions, several persons indicted for uttering forged Bank of England notes were acquitted by the juries, partly on the ground that they could not believe the evidence of the bank witness (though it was in several instances strongly corroborated by other testimony,) and partly from an alleged doubt under which they laboured, as to whether the notes in question were really forgeries. This discussion elicited from one of the bank inspectors the following particulars of the difference between the real and the forged notes. In the first place, the paper is not the same; next, the water-mark in the forged notes is indented by a sudden pressure after the paper is manufactured, whereas the water-mark of the genuine notes is interwoven, as it were, with the manufacturing of the paper of which they are made. Then, as to the numbers or figures, those of the Bank are stereotyped, whilst those of the forged notes are struck upon the copper-plate. A few days after the result of these trials, three persons who had been convicted of forgery in September last, were executed in the front of Newgate, amidst the murmurs of the crowd. Indeed, so obvious had been the spirit of dissatisfaction in the populace, that the sheriffs had thought it necessary to make suitable preparations for preventing disturbance. It was under such circumstances that, on December 14, nine prisoners were indicted for the minor offence of having forg-

ed notes in their possession; an offence which subjects the individual to fourteen years' transportation, but not to death. They had been originally indicted on the capital charge, but, by the clemency of the Bank, this part of the indictment had been waved, on condition of their pleading guilty to the minor offence. Relying, however, on the influence of public feeling, several of the prisoners now withdrew their former plea of guilty, trusting that either the Bank would not prosecute them for the capital offence, or that if prosecuted, the juries would bring them in not guilty. In the former anticipation they were justified; the Bank humanely declining to take advantage of their ill-advised act, and to prosecute them for any higher offence than that of which they themselves had already admitted they were guilty, although it appeared that the same evidence would have equally substantiated the capital charge. All of them who persisted in withdrawing their plea of guilty, and chose to go to trial, were convicted on the clearest evidence. In consequence of these circumstances, numerous rumours have been circulated relative to the measures about to be adopted for diminishing the frequency of

this crime. We feel persuaded that in the present state of the arts in this country, no mode of engraving bank notes can be devised which may not be successfully imitated, and that the only rational hope of materially diminishing the crime is to revert, with the least possible delay, to cash payments.

We do not mean to discuss, much less to approve, the propriety of the conduct of juries, who, in the face of evidence proving the crime with which a prisoner is charged, return a verdict of not guilty, because, in their apprehension, the punishment which would follow a contrary verdict is disproportionately severe. But all these occurrences seem to urge upon us the question of the necessity of reforming our existing criminal law, a question by which the interest of the public is likely now to be more than ever excited, notwithstanding the loss of Sir Samuel Romilly, its great assertor.

We trust that this important subject will meet with suitable attention from parliament, which is summoned to assemble for business on the 14th of January.

ANSWERS TO CORRESPONDENTS.

CURIOSA; P. G.; *Memoir of R. H.*; LECTOR; DIACONUS; R.; THEOGNIS; X. Y. Z.; SCRUTATOR; C. J.; R. P. B.; J'ADOUBE; have been received, and are under consideration.

The *Obituaries of Rev. J. B. Simpson*, and the *Rev. H. R. Whytehead*, will be inserted in the Appendix; E., also, and G. H., and some others, will shortly appear.

ANONYMOUS is quite incorrect in supposing that we slight Biographical Sketches and Religious Essays: on the contrary, there are no communications which we receive with more pleasure, and which, if suitably written, are more certain to obtain admission in our pages.

We have received, with much pleasure, and have duly transmitted A. W.'s donations of 25*l.* to the Society for Building Churches, and 15*l.* to the Widows' Friend and Benevolent Society.

A correspondent who requests us to notice Mrs. Adams's *History of the Jews*, and the *New Testament in Hebrew*, just published by the London Society for promoting Christianity among the Jews, will find the former already reviewed in our Vol. for 1816, p. 99, and the latter, as far as then published, in that for 1817, p. 161.

ERRATUM.

Present No. p. 776, end of the last line, the words "not his own" should be supplied, in some copies.

APPENDIX

TO THE

CHRISTIAN OBSERVER.

VOLUME THE SEVENTEENTH,

FOR 1818.

RELIGIOUS COMMUNICATION.

For the Christian Observer.

CURSORY REMARKS ON UNITARIAN-
ISM, AND THE ARGUMENTS BY
WHICH IT IS USUALLY SUPPORTED.

(Concluded from p. 777.)

No. XIII.

I HAVE NOW, I believe, put my readers in possession of every material argument, adduced by Mr. Wright, in favour of his hypothesis. I have replied to him with no hostile feeling, but with a sincere desire, that we may all come to the knowledge of the truth, and walk together in the house of God as friends.

Mr. Wright, indeed, seems to think that we may do so now, and even join in one common worship. "Public prayers," says he, "should, both as to matter and manner, be adapted to the feelings and wants of those who are expected to unite in them. They should contain no sentiment but what any truly virtuous and pious person can approve, whatever may be his religious opinions."— But how can he, who believes in the Deity of Jesus Christ, and the personality of the Holy Spirit, avoid using language in his addresses to the Almighty, which must give offence to those who deny them both? The only course to be pursued in such cases is for those, who are like-

Christ. Observ. App.

minded, to worship together, and those, who think differently, apart.

I am glad, nevertheless, to applaud the earnest manner in which the author enforces the duty and uses of private and social prayer; and I transcribe, with much pleasure, the following passage. "In the patriarchal times, the head of each family, or clan, that feared God, seems to have been considered as the priest of his own house, or clan. Though those times are long since past, it seems naturally still to devolve on the heads of families, to see that the worship of God is maintained in their respective houses. The spiritual improvement of a family much depends on this. The manner in which family worship has sometimes been conducted may be highly objectionable; there has been much superstition and formality no doubt; the affairs of trade, domestic concerns, and a variety of other things, may sometimes render it impossible for a family to unite together in the worship of God, with that reverence and decorum, without which it had better be omitted; but this cannot excuse the neglect of it at proper seasons.— Calculated, as it is, to cherish individual piety, to promote a sense of religion in children and servants,

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and to render families a kind of nurseries to the church of God; a regard to the welfare of those intrusted to our care, and to the general cause of religion, should stimulate us to maintain family worship. Where it has been long neglected the introduction of it may be thought difficult, but on trial the difficulty will be found more imaginary than real, and, to accomplish an object of real importance, who would not struggle through a little difficulty? If we would have our families true worshippers of God we must not merely lead them through devotional exercises, we must take pains to instruct them, we must cultivate their minds with the principles of piety and virtue; this we must do both by precept and example. Prayers in families should be short, and adapted to the capacity and circumstances of those who join in them, that they may not prove irksome."—Even in respect to the worship of the Father, I agree with the author in the following sentiments, so far as they regard the case of true worshippers, who have what the Apostle emphatically calls "the spirit of adoption." "We are not to approach him with superstitious terror, as the heathen were wont to approach their deities; nor with the fear which a slave feels in the presence of his tyrant; but with the confidence of sons, relying on his paternal love and protection. The gloom of the monkish cell, the alarm awakened by the idea of an angry Deity, the tremor excited by the thought of a mere despotic governor, and even the timid approach of the Jewish worshipper, are all dispelled by the cheering thoughts of paternal affection. The Christian believes the words of his Master, 'The Father himself loveth you,' he worships with confidence, and finds that the service of God is perfect freedom." But unless we walk in the spirit of children, and obey God as our Father, any encouragement which we may take from

these words of our Saviour, "The Father himself loveth you," to approach God with the confidence of sons, and to dispel the idea of an angry Deity (I abhor the thought of a mere despotic governor,) by the cheering hopes of paternal affection, cannot be any thing but a delusion, calculated to harden us in sin, and prevent the efficacy of that apostolical argument, "Knowing the terror of the Lord, we persuade men."—(2 Cor. v. 11.)

The question, "Whether the author and those who agree with him in doctrine, ought to be called Socinians, Unitarians, or by what other names," I pass by, as of very subordinate importance. My main object was to inquire, whether the system of doctrine which they uphold be or be not correct. On one point I think it obvious that they are at variance with the Scriptures. Our author himself cites it as an objection urged against his brethren, that they do not admit the plenary inspiration of the Bible; and his manner of replying to that charge is remarkable. "What then? Did the writers of Scripture profess to be divinely inspired in all they wrote? Unitarians believe that the Prophets, Christ, and the Apostles, were divinely inspired teachers, and assert the truth of the great facts, doctrines, and precepts of Scripture." We read in 2 Tim. iii. 16, what extends far beyond this qualified admission of the author and establishes the *plenary* inspiration of Scripture, "All Scripture is given by inspiration of God." We know, indeed, that there is an improved version of this text, which makes it say only that all Scriptures, which are divinely inspired, are also profitable, and so forth. But the position of the conjunction, *καὶ*, is decisive against the improvement. With respect to the Old Testament, indeed, Mr. Wright has a summary way of getting rid of its opposition to any tenets he may be desirous to support. Thus

he says, on the duty of Christian worship; "The New Testament contains every thing which ought to bind the consciences of Christians in what relates to the worship of God. The regulations of Moses are inapplicable to Christians, they have no force as rules of worship among them. Christ is our Master, to his doctrines we are called to adhere, by his laws to abide." The ease, however, with which he disposes of three whole chapters in the New Testament, shews that even the volume to which he appeals has no power to hold him, whenever he wishes to escape. Yet, so far as even the Old Testament inculcates the doctrine of the Divine Unity, its evidence is regarded by him as important. Why then should it be rejected when it illustrates the doctrine of a Trinity? The regulations of Moses (it is indeed true,) so far as they are prophetic, typical, or political, are abolished by the accomplishment of the prophecy, the fulfilment of the type, and by change of civil condition. But in what concerns the spiritual worship, or the object of spiritual worship, while the New Testament contains an ampler and more complete, the Old-Testament Scriptures convey a true and infallible, revelation. It was of them that our Saviour and St. Paul respectively said, "They are they which testify of me:" (John v. 39 :) "The holy Scriptures are able to make thee wise unto salvation." (2 Tim. iii. 15.)

On the whole, I think enough has been said in the course of these papers to shew, that Unitarians depreciate the Bible, not only by denying its evidence, and curtailing its contents at their pleasure, but by explaining away the force of many of its remaining expressions, and thus evading many of the doctrines which it inculcates. But here our author recriminates. "Who," he asks, "are the persons that charge Unitarians with depreciating the Bible? They are men who suppose the Scriptures are

so inefficacious that they cannot convert one sinner, nor save one soul, without the influence and teaching of the Spirit; and they bring the charge against those who maintain that the law of the Lord is perfect, converting the soul;—that the Gospel is the power of God to salvation, the ministration of the Spirit of righteousness."—If we maintain this doctrine upon the authority of the Scriptures, we do not depreciate them. To explain away their clear declarations, is to depreciate them; but to accept their statements in their obvious meaning and tenor, is not to depreciate them. Even Unitarians suppose the Scriptures to be so inefficacious, that they cannot convert one sinner, or save one soul, without the exercise of reason. Why then should it be thought derogatory to the sufficiency of that volume, if we make the assistance of the Holy Spirit necessary to a right apprehension of its saving truths? The Holy Spirit, we maintain, is always more ready to hear than we to pray; and we are never so sure of his assistance and guidance as when we are reading those holy words, which he himself taught, and to which he will assuredly give effect. The question, therefore, is simply whether we are right in maintaining the necessity of this assistance, which, indeed, we do most strenuously maintain, for the two-fold purpose of enlightening the eyes, and inclining the will, which are both alike essential to the conversion of a sinner. To determine this question, I will content myself with referring to the subjoined texts. 1 Cor. ii. 13, 14: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. xii. 3: "No man can say that Jesus is the Lord, but by the Holy Ghost." Tit. iii. 5, 6: "He saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly."

dantly, through Jesus Christ our Saviour." Acts ix. 31: "Then had the churches rest, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

The question between us and the Unitarians is one of infinite importance. One party must, indeed, be fearfully in error. Either *we* are guilty of paying divine honours to a created Being, or *they* of refusing divine honours to a Divine Creator. The first of these is denounced in the second commandment, while the latter exposes the soul to that curse foretold in Luke xii. 9: "He that denieth me before men, shall be denied before the angels of God."

It should not, therefore, be without great seriousness and a sincere love of the truth, that a question of this magnitude is agitated. We should discharge our minds from all prejudice, and from every thing which can warp the judgment; and we should look simply to the testimony of that Scripture which alone is the depository of all truth.

It is necessary, however, in order to a satisfactory issue to such an inquiry, that both parties should come to it not only with equal sincerity and candour, but with some agreement in principle also, that they may have a common standard of appeal in all their differences, and seek information and conviction as nearly as possible by the same methods.

Now in one or two respects I presume to think, Mr. Wright deficient in those qualifications which are requisite for a successful investigation of scriptural truth. He is, indeed, sufficiently on his guard against all prejudice and preconceived opinion, though he must be aware, as I confess I am, that the influence of such prepossessions is sometimes more than a match for all our caution, and will often intrude itself, where we least suspect it. Nay, even in this

as well as other habits, there is an excess as well as a defect, for it is possible to be so much on our guard against preconceptions of all sorts, as to be even better inclined to adopt an opinion in proportion to its variation from our previous notions; to regard the fact of being in a minority, as a decisive proof of independence, and singularity itself, as a test of truth.

I am almost tempted to suspect the author of some bias in this way: for he warns his readers so repeatedly against being misled by the sentiments in which they have been educated, the religious notions which happened to be in repute, and principles or maxims which have long been established, as if he thought the danger lay only on that side, or as if an excessive love of novelty might not sometimes be as dangerous as an excessive reverence for antiquity. He is afraid of prejudice, but fearless of innovation: he is on his guard against superstition, but not against irreverence. Yet assuredly all that is new, is not simply on that account preferable to all that is old; nor is a superstitious attachment to antiquity among the characteristic faults of the present day. I can imagine, indeed, many occasions on which it would be advisable to repeat that admonition of Scripture; "Stand ye in the ways, and see; and ask for the old paths, where is the good way, and walk therein; and ye shall find rest for your souls." (Jer. vi. 16.)

But, whatever may be the author's qualifications or mine for a decision of this vital question, I cannot suppress, especially after this extended investigation, my entire and deep-rooted conviction, that the doctrine of the Deity of Christ Jesus is built upon a rock, which nothing on earth shall ever shake.

Some of the reasons for this conviction have partly appeared

from what I have had occasion to say upon the several interpretations of Scripture, which our author has introduced into his inquiry: but the cause requires a more solemn consideration than verbal criticism can enable us to give it.

No truth would seem to be recorded more legibly in every part of Scripture, than that "all men have sinned and come short of the glory of God." At the same time it is admitted, that "without holiness no man shall see the Lord." How then shall any man be ever admitted into his presence? or who shall stand when he appeareth?

This is the awfully interesting question, which the Gospel proposes to solve: and how does it solve it? Not by extenuating the evil, but by providing a remedy.

In this fearful predicament much doubtless is expected by those who do not receive the doctrine of an atonement from the absolute forgiveness of God; and far be it from me to disparage the infinite stores of the Divine compassion and mercy. But mercy is not the only attribute of the Almighty: "A God of truth and without iniquity, just and right is he." (Deut. xxxii. 4.) We are given to know, that his throne is surrounded by spirits of a higher order than ourselves, and these spirits are holy. They have never offended. Shall man, therefore, be admitted without an atonement into the society of those who never have transgressed, join with them in the same strains, be admitted with them to the same privileges, partake with them in the same glory? We know not how deeply this might entrench upon the perfection of that moral government which Almighty Wisdom has established in creation; and without attributing anger, or any human passion, in the strict sense of the term, to the Supreme Governor, the very justice of his government might require from him, for any thing we know to the contrary, that he should

make a distinction between the innocent and the guilty, between those who have never offended, those who have ceased to offend, and those who continue offending.

If, however, the justice of God may have presented this obstacle (for on points like these I dare not dogmatize) to our *absolute* forgiveness, the wisdom of God has not been wanting to obviate, nor his goodness to surmount it. For "when the fulness of the time was come, God sent forth his Son, made of a woman." (Gal. iv. 4.) "The great object of his mission," says Mr. Wright, "death, and resurrection, was to bring eternal life to men.—He hath abolished death and brought to light life and immortality. He died and was raised from the dead, to redeem us from death, and communicate justification to life by the Gospel." "God hath appointed him to raise the dead, and to conduct his followers to eternal life, actually to redeem them from death and the grave. He is the author of eternal salvation to all who obey him." So far then I agree with our author. But how did he perform this work? or what did all that he did and suffered contribute towards removing the difficulty in the way of our being admitted to that city of the living God, the heavenly Jerusalem, and to that innumerable company of angels, into which entereth nothing that defileth, neither whatsoever worketh abomination, or maketh a lie? To this question, a complete answer is given in Tit. ii. 14. "The great God, our Saviour, Jesus Christ, gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

There were two main obstacles to be surmounted: for sin had not only deprived us of all title to the presence of God, but had unfitted us for the enjoyment of it. The first of these obstacles was overcome by our Saviour's redeeming us from all iniquity, and the last by purifying unto him-

self a peculiar people, zealous of good works. He redeemed us from all iniquity by paying the price of our ransom; and He purified unto himself a peculiar people, zealous of good works, by sending to them his Holy Spirit.

But it is asked by Unitarians, Why was any price due for our ransom? Here, again, I awfully feel I am approaching the secret things of God; yet I would humbly venture a few remarks: First, sin is a transgression of the law: and it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. iii. 10.) It was necessary, therefore, that this curse should be removed; which I conclude could not be the case, till the penalty affixed to it had been paid. Now, "the wages of sin is death" (Rom. vi. 23:) and, as we are told, that "one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 18.) it was necessary that the penalty should be discharged. It was discharged by Christ Jesus, who hath "once suffered for sin, the Just for the unjust" (1 Pet. iii. 18:) and it could be discharged by no other; for "no man may deliver his brother, or make agreement unto God for him." (Psal. xlix. 7.) No created being could offer an obedience to God, which he did not himself owe. But the Eternal Word voluntarily undertook to place himself in the condition, and perform the service of a creature, being himself the creator; and the obedience which he so rendered, the penalty which he so discharged, was so acceptable to the Father, that he received it as a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. "Christ was once offered to bear the sins of many. Once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb. ix. 28. 26) And "he is the propitiation, not for our sins only,

but also for the sins of the whole world." (1 John ii. 2.)

Thus one obstacle was removed from our re-admission into the favour of God. Our title to the Divine favour was again made good and available to all who receive the Saviour. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John i. 12.) The highest seraph need no longer be ashamed to be a partner in praising God, with the humblest Christian, for whom Christ died. That ransom cancelled all inequalities, and, on the simple condition of faith in the Son, gave us again access to the Father.

Still, however, we remained unfit for the privilege, so restored. Our Saviour says, "Whosoever committeeth sin, is the servant of sin." (John viii. 34.) It would be to no purpose therefore, that we were redeemed, if we were not also purified. Continuing sinners, the servants of sin, we could not come to God. We could have no heart for his service. Our title, indeed, was made good, but our unfitness remained.

It is to remove this obstacle, that another person in the blessed Trinity is continually, as the Scriptures represent, "striving with us." The work of redemption was vicarious; and the Son of God performed it for us. But the work of sanctification is personal; and therefore the Holy Ghost dwells continually within us to produce it, to regenerate us by implanting an incorruptible seed in our hearts, and to watch that seed and cherish it till it grows up to perfection. It is in this work that he draws us "with cords of a man, with bands of love." (Hos. xi. 4;) for "faith worketh by love," (Gal. v. 6;) and thus we feel what our author says, that "there is a principle, if not more powerful at the moment, more salutary and permanent in its influence than terror, and that principle is love." Wherever this work is finished, there

indeed is finished salvation. The ransom is paid, the title restored, the fitness renewed; and it may be said, "All things are now ready; come ye to the marriage."

This, in few words, is my view, and, I trust, not an unscriptural view, of the great work of human salvation. It answers well to the description of a mystery, "which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." (Rom. xvi. 25, 26.) It consists in a deliverance from sin, and from all its fearful consequences; not, indeed to all the world, I mean in the *Universalists'* sense of that expression, for we are told of some "who will depart into everlasting fire, prepared for the devil and his angels." (Matt. xxv. 41.) But of this we are certain, that whoever falls under this last, this irretrievable sentence, will have himself only to accuse for it. It will be the sin of his own heart, not any defect in God's love, which will be the cause of his ruin.

In the mean time, what is the course which we must take in order to avoid that dreadful catastrophe, and to lay hold of the promised salvation? We must begin by searching our heart, that we may not leave undiscovered any trace of that enmity which still lurks there against the holy law of God; and, to aid us in this work, we must pray for the enlightening grace of our Creator. We must be ready to say, even after our deepest self-examination, "Search me, O God, and know my heart! Try me, and know my thoughts; and see if there be any wicked way still remaining in me, and lead me in the way everlasting!" (Psal. cxxxix. 23, 24.) No one ever seriously proceeded in this work, but discovered much evil, that he never suspected before, and became better acquainted with his distance

by nature from that peace with God which our Saviour came on earth to regain for us. To a person in this state of mind, faith in Christ Jesus will be a tenet as necessary as it will prove reviving. Without it, he might, through a deep and abasing sense of sin, be driven to despair. By it he beholds his peace, his pardon, and his reconciliation effected. He beholds that obstacle to his peace, insuperable to all, but Christ, hopeless to every thing short of divine love, surmounted. God is reconciled to him already. "God was in Christ, reconciling the world unto himself;" (1 Cor. v. 19 :) and he is now ready in return to listen to that exhortation of the Apostle, "Be ye reconciled unto God." (1 Cor. v. 20.) It might before have appeared to him useless, to exhort a sinner to be reconciled to God. But he who has become acquainted with his heart, and has probed his conscience to the bottom, has discovered, that, so long as the works continue wicked, the mind must be at enmity against God. He has learned, in his own case at least, the truth of that maxim, that when enemies are to be made friends, the offending party is often the most difficult to reconcile. He will therefore strive against sin, as that which withholds him from God. He will search and ponder the word of God, that his struggle may not be carried on in the dark. He will pray for the grace of God, that it may not be carried on in vain. And even when his natural infirmities prevail against him, and he falls into sin, as it were against his better judgment, he will make it an occasion of more severe repentance, deeper contrition, and more lively faith in that atoning mercy, which saves even to the uttermost (Heb. vii. 25.) In this way he will be continually making progress under Divine grace, towards that state of final perfection in which sin shall at length be utterly abolished, when "our Lord Jesus Christ shall come to be glorified in his

saints, and to be admired in all them that believe." (2 Thess. i. 10.)

This, indeed, is a scheme of life and doctrine, to which the Unitarian must be an entire stranger. Nevertheless, it appears to me, and to many other persons in all ages, to be the genuine doctrine of the Bible. Who shall decide between us?

One thing is certain. Mr. Wright believes that he is able to be converted and saved, without the influence and teaching of the Spirit. (p. 494.) It is to this, then, after all, and not to any deficiency of evidence, that we are constrained to attribute his not discerning in the sacred volume some doctrines, which to others appear to be written there as with a sun-beam. We know from the Bible itself, that there have been persons who, "seeing, see not, and do not understand;" and there are persons even now, over whose hearts there is a veil. But these are not among those who pray earnestly and sincerely for the influence and teaching of the sacred Spirit; for we are

assured in Luke xi. 13. that our heavenly Father will give the Holy Spirit to them that ask him.

Let, then, Mr. Wright adopt this course, as I confess for myself I would humbly do. Though he may think he can discern the truths of Scripture without illumination from above, he cannot think that he will discern them the less for such illumination; nor can he imagine, that it will be less plentifully afforded him in consequence of his seeking it in earnest prayer. Let him then bow his knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he will be pleased to make known his ways unto us by his Holy Spirit, and lead us into the way of truth, revealed in his Gospel, that we may be perfectly joined together in the same mind, and in the same judgment, and that we may soon, however now we differ, with one mind and one mouth, glorify God, even the Father of our Lord Jesus Christ. C. C.

MISCELLANEOUS.

ACT FOR BUILDING ADDITIONAL CHURCHES IN POPULOUS PARISHES.

HAVING received various inquiries from correspondents relative to the principles and powers of an Act of so much importance to the religious interests of the community, we avail ourselves of a few columns of our Appendix, to lay an abstract of its provisions before our readers.

In making the abridgment, we have endeavoured to omit no point, however trifling, that might inform our readers of the application of the powers of the Act to any particular neighbourhood. The Act itself oc-

cupies twenty-eight pages (foolscap folio;) but we are not aware that we may have omitted any thing, except what is merely technical. We shall feel sincerely rejoiced, if the perusal of this analysis shall induce any individuals of influence in neighbourhoods where the want of church-room may be felt, to consider attentively how far any of the provisions in the Act may be applicable to their immediate case.

The preamble states the great want of churches in the metropolis and vicinity, and in other cities and large towns, on account of the increased population, and the need of erecting and maintaining addi-

tional churches, with a certain number of free seats therein. The commissioners of his Majesty's Treasury are therefore authorized to issue exchequer bills, not exceeding in value one million sterling, subject to an interest not exceeding two-pence per centum per diem; to be made payable within three years from their being issued, and the principal and interest to be duly discharged upon the days respectively appointed.—

These bills are to be under the usual regulations of exchequer bills, and will not be received in payment for taxes, &c. before the day specified for their liquidation. These bills may be applied for by the commissioners appointed in this Act, as they may be wanted. His Majesty is to appoint commissioners, five of whom may act; and their commission, unless revoked, is to continue ten years.

The commissioners thus appointed are enjoined to examine into the present state of the parishes, and extra-parochial places in the metropolis and its vicinity, and in all other places of England and Wales, so far as conveniently may be, for the purpose of ascertaining the parishes and places in which additional churches or chapels in the Establishment are most required. The commissioners may appoint agents, and are to draw up rules for their proceedings, and to fix the largest amount of allowances to be granted for building any church.

The commissioners are authorized to grant assistance only in cases in which the population of a parish, or extra-parochial place, amounts to four thousand persons, and in which there is not accommodation in the existing churches or chapels for more than one fourth of the population to attend Divine service in the Establishment; or, in cases in which there are one thousand persons resident more than four miles from any such church or chapel, and in which the commissioners shall be satisfied of

Christ. Observ. App.

the inability of the inhabitants to bear any of the charge of such building, in addition to the charge after mentioned. The commissioners may also make grants or loans to assist in parishes or places containing a like population, and requiring additional accommodation, but where the inhabitants are able to bear a part of the expense, or of repaying the loan by instalments.

The sum granted by the Act not being adequate to affording grants to all places that need it, the commissioners may make grants or loans, where the parish or benevolent individuals are willing to contribute the remainder, according to a proportion to be agreed on by the commissioners. They may also, in such cases, advance money on the security of the rates.

In selecting places for grants, the commissioners shall have regard to the relative proportion of the population, and also to the ratio between the population and the want of accommodation. In giving preference, they are to have regard to the proportion of the expense offered to be contributed, and to the pecuniary ability of the inhabitants. Where no part is offered to be contributed by the applicants, regard shall be had, *ceteris paribus*, to the order of priority in which the rival parishes shall have given notice to the commissioners of a site being provided for the intended building.

A parish, with the consent of the commissioners, the bishop, and the patron, may be divided into two or more parishes, upon application to the King in council; but such division must not take place during the incumbency of the present incumbent. The titles and other rights of the living are to belong to, and to be recoverable by, the incumbent of the new parish in which they may chance to be situated. During the incumbency of the existing incumbent, the new churches in parishes intended to

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be divided, shall be on the footing of chapels of ease. The curate is to be appointed by the incumbent. The new parishes are to be respectively called Rectories, Vicarages, Perpetual Curacies, &c. like the old, and to be under the same laws, regulations, jurisdiction, &c. Provided that no clergyman pretending to such donative or perpetual curacy shall be subject to removal, and that such donations or perpetual curacies shall be subject to lapse as benefices, if no minister is appointed in six months after a vacancy.

Where it does not appear expedient to divide a parish into two or more distinct parishes, the commissioners, with consent of the bishop, and the King in council, may divide it, if necessary, into ecclesiastical districts, or may build chapels of ease, without such division. The curates in the district or new chapels are to be appointed by the incumbent.

The boundaries of the new parish, or division, must be enrolled in chancery, but may be altered by the King in council, upon the representation of the commissioners, within five years of the enrolment. The district parishes shall be distinct parishes for all ecclesiastical purposes, such as marriages, baptisms, &c., with right to fees, &c. but for no other purposes. The district church or chapel is to be considered a perpetual curacy.

No such parish, or district church or chapel, is to be tenable with the original church, or with the incumbency of any other such parish or district parish. The new parish, or district parish, will be subject to the same laws, &c. relative to marriages, baptisms, &c. as the old, after the incumbency of the present incumbent of the parent parish; but no marriages, baptisms, &c. to be solemnized therein during his incumbency. The death, avoidance, &c. of the incumbent, notified by the bishop, and entered in the books of the parish and district parish, is to be sufficient evi-

dence of the time from which such ecclesiastical acts may be legally performed.

The division of a parish into district parishes only shall not affect the land, tithes, or other rights of the original church. With regard to poor-rates and all other parish rates, except church rates, the original parish retains all its rights as before over the divided parish or district parishes.

The commissioners, out of the moneys allowed by this act may make good any diminution of income sustained by an incumbent, by the transfer of any fees, offerings, &c. to the clergymen of the new churches or chapels.

The commissioners may accept of a building calculated for a church or chapel, or of a piece of ground suitably situated for building one; or of a house, garden, &c. not exceeding ten acres, for a residence for the minister. The Crown and corporate and collegiate bodies may give buildings or land for these purposes. A parish, on notice from the commissioners of a new church or chapel, being necessary, must provide a site, to be approved by the commissioners; and all trustees whatever are empowered to dispose of any lands, &c. in trust, which may be included in the bounds of such site, and are indemnified for so doing. Where a site includes common land, the conveyance of the land by the lord of the manor shall be sufficient.

Disputes, respecting the value of land to be purchased by the commissioners, shall be settled by a jury. Where property purchased under the Act was held *in trust*, the purchase-money, unless under 20*l.* is to be vested in the bank, at lawful interest, till the trustees shall agree on some other mode of employing it under the approbation of the Court of Chancery. The commissioners may re-sell lands not wanted.

Where parishes are willing of

themselves to build or enlarge places of worship, but cannot procure a proper site, the commissioners, if they think the circumstances of the case require it, may use the powers of this Act to procure it for them, the expenses being paid by the applicants. The commissioners must not, however, in any case, take a private dwelling-house, offices, garden, orchard, &c. without consent of the owners.

The commissioners, where needful, may lend money to parishes, or extra-parochial places, to purchase sites, to be repaid, by instalments, within ten years. If parishes refuse to purchase sites, when duly notified, the commissioners may purchase, and must be paid from the rates by such instalments as they think requisite. The church rates are to be the legal security for the sums expended under this Act; and in extra-parochial places where there are no church rates, the commissioners may require the neighbouring justices to make them for the purposes of this Act. Churchwardens and vestries may borrow money, and raise a rate equal to the discharge of the interest and one twentieth of the principal. They may, also, with the consent of the bishop and incumbent, extend the accommodation of the existing churches or chapels; provided that one half of the additional accommodation shall be allotted to uninclosed or free seats; and they shall levy rates to pay the interest, with a part of the principal not less than the amount of the interest. No application, however, for building a church, in whole or in part, by means of parish rates, shall be accepted, unless with consent of the majority of inhabitants paying poor's rates; or, where there is a select vestry, with consent of four-fifths of their number, and also, with consent, in writing, of two thirds in value of the proprietors of land, &c. Upon such application, the

churchwardens may levy rates for raising the necessary sum.

The commissioners shall build upon such plans as seem to them most advisable, and shall arrange, with consent of the bishop, part of the church for pews to be disposed of and let, and the remainder to be free seats for ever to the inhabitants.—The commissioners may fix the pew-rents, which shall form a provision for the minister and clerk. The commissioners, upon a due consideration of all the circumstances of the case, shall fix, with consent of the bishop, the minister's stipend and that of the clerk. In case of difference, appeal is to be made to the archbishop.

Where a third service with a sermon, either in the existing churches or the new, appears necessary for the accommodation of the people, the bishop may require the incumbent to nominate a person to be licensed as a curate for that purpose; and the churchwardens are to let such a portion of the pews (not being held by faculty) as may afford the requisite stipend (unless where individuals agree to subscribe the amount;) reserving, however, not less than one fourth for free seats. In case of individuals thus subscribing for a third service, each subscriber being a parishioner, and as long as he subscribes, is to have his choice of a pew, in proportion to the amount of his subscription, or, where the amount is the same, according to its date. Should the subscription fail to produce a sum adequate, in the bishop's opinion, to the duty, a proportion of pews is to be let to supply the deficiency. The salary, however, for this third service and sermon, shall never exceed 80*l.* per annum, unless where raised entirely by subscription.

The patronage of the district churches is to be vested in the patron of the parish church; provided that, where any chapel shall be built,

either in whole or part, by rates raised in the parish, the nomination to the chapel shall be in the incumbent. Nothing in this Act is to interfere with the rights of nomination of Brazen Nose College, to chapels in the parish of Stepney, county of Middlesex.

The repairs of district churches or chapels are to be made by rates levied within the district. The divided district is, however, to remain liable for its share of the repairs of the parish church for twenty years after the consecration of the new church or chapel. Deeds for securing the minister's salary are to be enrolled in chancery.

Two wardens are to be annually appointed for the new churches or chapels; one to be chosen by the incumbent of the church or chapel, and the other by the inhabitants of the district. The powers of the churchwardens relate to collecting the rents, paying stipends and salaries, attending to the repairs, good order, &c. Where a church or chapel is built without a division of the parish into districts or new parishes, the old parish churchwardens shall perform these offices.

A pew near the pulpit, capable of containing six persons, shall be assigned to the minister and his family; and another, for four, in some other part, and not among the free seats, for his servants. One-fifth, at least, of the whole number of sittings shall be marked "Free Seats."

All subscribers, being parishioners, to the building of churches or chapels under the Act, shall have choice of pews according to the *amount* of their subscriptions; and, where these are equal, according to their *order*.

The rent of each individual pew shall be fixed by the commissioners, and specified in the consecration

deeds, and shall be payable at Christmas and Midsummer, in the vestry room of the church or chapel. The churchwardens, with consent of the bishop and incumbent, may alter the pew rents; in which case a new schedule shall be drawn up and signed by all parties. Pews in arrear may be sold, or the possessors sued.

No opening shall be made for any grave in the building or within twenty feet from the external walls, under a penalty of 50*l.* one half to the informer, and the other to the poor of the parish. Vaults, arched over with stone or brick, and to which access is to be had only by steps on the outside of the building are excepted from the prohibition.

The commissioners are to lay their proceedings, annually, before Parliament. Letters may be conveyed and received by them postage free.—The powers of bishops are not to be entrenched upon by the provisions of the Act.

The Commissioners for executing this Act are—

The Archbishops of Canterbury and York; the Bishops of London, Winchester, Lichfield and Coventry, Lincoln, and Chester; the Dean of Westminster; the Archdeacons of London, Middlesex, Essex, Nottingham, and Derby; the Rev. Doctors Mant, Wordsworth, and Whitaker; the Rev. J. Headlam; the Lord Chancellor; the Right Hon. the Earls of Harrowby, Liverpool, and Hardwick; Viscount Sidmouth; Lords Kenyon, Grenville, and Colchester; the Speaker; the Chancellor of the Exchequer; C. Bathurst, Esq.; Sir W. Scott; Sir John Nicholl; W. Huskisson, Esq.; F. Burton, Esq.; B. C. Stephenson, Esq.; and Joshua Watson, Esq.

A LIST OF THE NEW HOUSE OF COMMONS.

ENGLAND.

Abingdon. . . John Maberley	Brackley . . R. H. Bradshaw,	Chichester . . Earl of March,
Agmondesham . . . T. T.	H. Wrottesley	Right hon. W. Huskisson
Drake, W. T. Drake	Bramber . . W. Wilberforce,	Chippenham. . . W. Miles,
Albans St. . . W. Tierney	J. Irving	Marquis of Blandford
Roberts, Lord Charles	Breconshire . . T. Wood, jun.	Christchurch . . Right hon.
S. Churchill	Brecon . . . George Gould	G. H. Rose, Right. hon.
Aldborough . . G. V. Vernon,	Morgan	W. S. Bourne
H. Fynes	Bridgenorth . . Thos. Whit-	Cirencester . . H. G. Lord
Aldenburgh . . S. Walker, J.	more, Sir J. T. Tyrwhitt	Apsley, Joseph Cripps
Walker	Jones bart.	Clitheroe . . Hon. R. Curzon,
Andover . . . Hon. N. Fel-	Bridgewater . . G. Pocock,	Hon. William Cusi
lowes, T. A. Smith	William Astell	Cockermouth . . J. H. Low-
Anglesea . . Hon. B. Paget	Bridport . . . Sir H. D. C.	ther, Rt. hon. J. Beckett
Appleby . . George Fludyer,	St. Paul bart., Henry	Colchester . . J. B. Wildman,
Lucius Concannon	Charles Sturt	D. W. Harvey
Arundel . . Lord H. T. H. M.	Bristol . . R. H. Davies, E.	Corff Castle . . H. Banks, G.
Howard, Sir A. Pigott	Protheroe	Banks
knt.	Buckinghamshire . . . Earl	Cornwall . . Sir W. Lemon bt.,
Ashburton . . Sir L. V. Palk	Temple, William Selby	J. H. Tremayne
bart., J. S. Copley	Lowndes	Coventry . . . Peter Moore,
Aylesbury . . Right hon. Lord	Buckingham . . Sir G. Nu-	Edward Ellice
Nugent, Wm. Rickford	gent bart., W. H. Free-	Cricklade . . J. Pitt, Rob.
Barbury . . Hon. F. S. N.	mantle	Gordon
Douglas	Callington . . Hon. E. Pyndar	Cumberland . . J. Lowther,
Barnstaple . . . Sir M. M.	Lygon, Sir C. Robinson	Lord Viscount Morpeth
Lopez bart., Francis M.	knt.	Dartmouth . . A. H. Holds-
Ommaney	Calne . . Hon. J. Abercrom-	worth, John Bastard
Bath . . Lord J. Thynne, C.	bie, James Macdonald	Denbighshire . . Sir W. W.
Palmer	Cambridgeshire . . Lord F.	Wynne bart.
Beaumaris . . Thos. F. Lewis	G. Osborne, Lord C. S.	Denbigh . . J. W. Griffiths
Bedfordshire . . Marquis of	Manners	Derbyshire . . Lord G. A. H.
Tavistock, Sir J. Osborn	Cambridge . . Hon. Gen. E.	Cavendish, E. M. Mundy
bart.	Finch, Gen. R. Manners	Derby . . H. F. C. Cavendish,
Bedford . . Lord G. W. Rus-	Cambridge University . . Id.	T. W. Coke, jun
sell, Wm. H. Whitbread	Palmerston, J. H. Smyth	Devizes . . T. G. Estcourt,
Bedwin . . Sir John Nicholl	Camelford . . Mark Milbank,	J. Pearse
bt., John Jacob Buxton	John Bushby Matland	Devonshire . . E. P. Bastard,
Bereafston . . Lord Lovaine,	Canterbury . . S. R. Lushing-	Viscount Ebrington
Hon. J. Percy	ton, Lord Clifton	Dorsetshire . . W. M. Pitt,
Berkshire . . Hon. R. Neville,	Cardiff . . Lord P. J. H. C.	E. B. Portman
Charles Dundas	Stuart	Dorchester . . R. Williams,
Berwick . . A. Allan, H. H.	Cardiganshire . . . W. E.	Sir S. Shepherd knt.
St. Paul	Powell	Dover . . Sir J. Jackson bt.
Beverley . . J. Wharton, R.	Cardigan . . Pryse Pryse	E. B. Wilbraham
C. Burton	Carlisle . . John C. Curwen,	Downton . . Visc. Folkstone,
Bewdley . . W. A. Roberts,	Sir James Graham bart.	Sir William Scott knt.
jun.	Cardiganshire . . Lord R.	Droitwich . . Hon. A. Foley,
Bishopscastle . . W. Clive,	Seymour	Earl of Sefton
J. Robinson	Cardigan . . Hon. J. F. R.	Dunwich . . Lord Hunting-
Blechingley . . M. Russell,	Campbell	field, Michael Barne
George Tennison	Carnarvonshire . . . Sir R.	Durham County . . . J. G.
Bodmyn . . D. Gilbert, T.	Williams bart.	Lambton, Hon. W. J. F.
Braddyll	Carnarvon . . Hon. C. Paget	Vane Powlett
Boroughbridge . . Marma-	Castle Rising . . Earl of Rock	Durham . . M. A. Taylor,
duke Lawson, George	Savage, Hon. F. G. How-	Richard Wharton
Mundy R. N.	ard	East Looe . . Sir E. Buller bt.,
Bossiney . . . J. A. Stuart	Cheshire . . D. Davenport,	T. P. Macquoen
Wortley, Sir Com. Dom-	Wilbraham Egerton	St. Edmundsbury . . Earl of
ville bart.	Chester . . Lord Visc. Bel-	Euston, Hon. A. P. Upton
Boston . . P. R. D. Burrell,	grave, Lt.-gen. T. Gros-	Essex . . . J. A. Houlton,
W. A. Maddocks	venor	C. C. Western

- Evesham**—H. Howorth, W. E. R. Boughton
Exeter—W. Courtenay, R. W. Newman
Eye—Sir R. Gifford knt., M. Singleton
Flinshire—Sir T. Mostyn bart.
Flin—Sir E. P. Lloyd bart.
Fowey—Hon. J. H. Stanhope, G. Lucy
Gatton—A. R. Duttin, J. Fielding
St. Germain—Hon. S. T. Bathurst, Right hon. C. Arbutnot
Glamorganshire—J. Edwards
Gloucestershire—Lord R. E. H. Somerset, Sir B. W. Guise bart.
Gloucester—E. Webb, R. B. Cooper
Grampound—J. Innis, A. Robinson
Grantham—Sir W. E. Welby bart., Hon. E. Cust
Great Grimsby—J. N. Fazakerley, C. Tennison
Gristead—Ld. Strathaven, Hon. C. C. C. Jenkinson
Guilford—A. Onslow, W. D. Best
Hampshire—W. Chute, T. F. Heathcote
Harwich—Right hon. N. Vansittart, Right hon. C. Bathurst
Haslemere—Right hon. C. Long, R. Ward
Hastings—J. Dawkins, G. Holford
Haverfordwest—W. H. Scourfield
Helstone—Lord J. N. B. B. Townshend, H. Hudson
Herefordshire—Sir J. G. Cotterell bart., R. Price
Hereford—T. P. Symonds, Hon. J. S. Cocks
Herefordshire—Sir J. S. Sebright bart., hon. T. Brand
Heftford—N. Calvert, Visc. Cranburne
Heydon—E. Tunton, Rob. Farrand
Heytesbury—Hon. G. J. W. A. Ellis, Hon. W. H. J. Scott
Higham Ferrers—William Plumer
Hindon—Hon. F. G. Calthorpe, W. Beckford
Honiton—Hon. P. F. Cust, S. Crawley
Horsham—Robert Hurst, G. R. Philips
Huntingdonshire—Lord F. Montagu, W. H. Fellowes
Huntingdon—W. A. Montagu, J. Calvert
Hythe—J. B. Taylor, Sir J. Perring bart.
Ilchester—Sir I. Coffin bt. G. W. D. Merest
Ipswich—R. A. Crickett, W. Newton
St. Ives—Sir W. Stirling bart., S. Stevens
Kent—Sir E. Knatchbull bt. W. F. Honeywood
King's Lynn—Ld. Walpole, Sir M. B. Folkes bart.
Kingston-upon-Hull—J. Mitchell, J. R. G. Graham
Knarborough—Rt. hon. G. Tierney, Sir J. Macintosh knt
Lancashire—J. Blackburne, Lord Stanley
Lancaster—G. Doveton, J. Gladstone
Launceston—J. Brogden, Hon. P. B. Pellew
Leicestershire—Lord R. W. Manners, C. M. Phillips
Leicester—John Mansfield, Thos. Pares, jun.
Leominster—Sir J. W. Lubbock bt., Sir W. C. Fairlie
Lestwithiel—Sir R. Wigram bart., A. C. Grant
Lewes—Sir J. Shelly bart., Sir George Shiffner bt
Lime Regis—J. T. Fane, V. Fane
Lincolnshire—Hon. C. A. Pelham, C. Chaplin
Lincoln—C. W. Sibthorp, Ralph Bernal
Liskeard—Hon. W. Eliot, Maj. gen. Sir W. H. Pringle
Lichfield—Sir G. Anson, G. G. V. Vernon
Liverpool—Right hon. G. Canning, Lieut. gen. I. Gascoyne
London—M. Wood ald., T. Wilson, R. Waithman ald., J. T. Thorp ald.
Ludgershall—S. Graham, Earl of Carnarvon
Ludlow—Visc. Clive, Hon. R. H. Clive
Lymington—Sir H. Neale bart., W. Manning
Maldstone—A. W. Roberts, George Longman
Malden—B. Gaskell, J. H. Strutt
Malmesbury—C. Forbes, K. Finlay
Malton—Visc. Duncannon, J. C. Ramsden
Marlborough—Hon. J. Wodehouse, Lord Brudenell
Marlow—O. Williams, P. Grenfell
Mawes, St.—Sir S. B. Morland bt., J. Philimore
Merionethshire—Sir R. W. Vaughan bart.
Middlesex—G. Byng, W. Mellish
Midhurst—S. Smith, J. Smith
Michael St.—Sir G. Staunton bart., W. Leake
Milborne Port—Hon. Sir E. Paget, R. M. Casberd
Minchhead—J. F. Luttrell, H. F. Luttrell
Monmouthshire—Lord G. C. H. Somerset, Sir C. Morgan bart.
Monmouth—Marquis of Worcester
Mongomeryshire—C. W. W. Wynne
Montgomery—Hen. Clive
Morpeth—Hon. W. Howard, W. Ord
Newark—Lt. gen. Sir W. H. Clinton, H. Willoughby
Newcastle-und.-Lyne—W. S. Kinnersly, R. J. Wilmot
Newcastle-upon-Tyne—Sir M. W. Ridley bart., C. Ellison
Newport, Cornwall—W. Northey, J. Raine
Newport, Hants.—Sir L. T. W. Holmes bart., C. Duncombe
Newton—T. Legh, T. Claughton
Newtown—H. Gurney, Hon. G. A. Pelham
Norfolk—F. W. Coke, E. Wodehouse
Northallerton—H. Peirse, Lord Viscount Lascelles
Northamptonshire—Visc. Althorp, W. R. Cartwright
Northampton—Earl Compton, Sir E. Kerrison
Northumberland—Sir C. M. L. Monck bart., T. W. Beaumont
Norwich—W. Smith, R. H. Gurney
Nottinghamshire—Lord Bentinck, F. Franks
Nottingham—J. Birch, Baron Rancliffe

- Oakhampton—C. Savile,
A. Savile
 Orford—E. A. Macnaghten,
J. Douglas
 Oxfordshire—J. Fane, W.
H. Ashhurst
 Oxford City—J. A. Wright,
Hon. F. St. John
 Oxford University—Right
hon. Sir W. Scott knt.,
Right hon. R. Peel
 Pembrokeshire—Sir J.
Owen bart.
 Pembroke—J. H. Allen
 Penryn—Sir C. Hawkins
bart., H. Swann
 Peterborough—Right hon.
W. Eliot, Hon. W. Lamb
 Petersfield—G. Canning, H.
J. Giff
 Plymouth—Sir W. Congreve
bart., Sir F. B. Martin
 Plympton—R. G. Macdonald,
A. Boswell
 Pontefract—Viscount Pol-
lington, F. Houldsworth
 Poole—B. Lester Lester,
J. Dent
 Portsmouth—J. Carter, Sir
G. Cockburn
 Preston—S. Horrocks, E.
Herby
 Queenborough—Hon. E.
Phipps, Sir R. Moorsom
 Radnorshire—W. Wilkins
 Radnor—R. Price
 Reading—C. S. Lefevre, C.
F. Palmer
 Retford—W. Evans, S.
Compton
 Richmond—Lord Maitland,
T. Dundas
 Rippon—Right hon. F. G.
Robinson, G. Gipps
 Rochester—Lord Binning,
J. Barnet
 Romsey—A. Strachan, R.
E. D. Grosvenor
 Rutland—Sir G. N. Noel bt.,
Sir G. Heathcote bart.
 Rye—Right hon. C. Arbuth-
not, P. Browne
 Ryegate—Sir J. S. Yorke,
Hon. J. S. Cocks
 Shropshire—Sir J. Powell
bart., J. Cotes
 Salisbury—M. Russell, J.
Blair
 Sandwich—J. Marryatt, Sir
G. Warrander bart.
 Sarum, New—Visc. Folke-
stone W. Wyndham
 Sarum, Old—J. Alexander,
A. J. Crawford
 Scarborough—Right hon.
C. M. Sutton, Lord Visc.
Normanby
 Seaford—C. R. Ellis, G. W.
Taylor
 Shaftesbury—J. B. S. Mor-
ritt, J. H. Shepherd
 Shoreham—Sir C. M. Bur-
rell bart., James Martyn
Lloyd
 Shrewsbury—R. Lister,
Hon. H. G. Bennett
 Somersetshire—W. Dickin-
son, W. G. Langton
 Southampton—W. Cham-
berlayne, Sir W. C. de
Crespigny bart.
 Southwark—C. Calvert, Sir
R. T. Wilson knt.
 Staffordshire—Earl Gower,
E. J. Littleton
 Stafford—B. Benyon, S.
Hamfray
 Stamford—Hon. W. H.
Percy, Lord T. Cecil
 Steyning—Sir J. Aubrey
bart., G. Phillips
 Stockbridge—J. F. Barham,
G. Porter
 Sudbury—W. Heygate, J.
Broadhurst
 Suffolk—F. S. Gooch, Sir
W. Rowley bart.
 Surrey—G. H. Sumner, W.
J. Dennison
 Sussex—Sir G. Webster
bart., W. Burrell
 Tamworth—Sir R. Peel
bart., W. Y. Peel
 Tavistock—Ld. W. Russell,
Lord J. Russell
 Taunton—A. Baring, Sir W.
Barroughs bart.
 Tewkesbury—J. E. Dow-
deswell, J. Martin
 Thetford—Lord C. Fitzroy,
N. W. R. Colborne
 Thirsk—R. Frankland, R.
G. Russell
 Tiverton—Right hon. R.
Ryder, W. Fitzhugh
 Totness—F. P. Courtenay
W. Holmes
 Tregony—Lord Viscount
Barnard, J. O'Callaghan
 Truro—Lord F. Somerset,
W. E. Tomline
 Wallingford—W. L. Hughes,
E. F. Maitland
 Wareham—J. Calcraft, T.
Denman
 Warwickshire—Sir C. Mor-
daunt bt., D. S. Dugdale
 Warwick—Hon. Sir C. J.
Greville, C. Mills
 Wells—J. P. Tudway, C.
W. Taylor
 Wendover—Hon. R. Smith,
G. Smith
 Wenlock—C. W. Forester,
Hon. J. Simpson
 Weobley—Lord Visc. Wey-
mouth, Lord Bentinck
 Westbury—Ralph Franco,
Lord Conyngham
 West Looe—Sir C. Hulse
bart., H. Colburn
 Westminster—Sir S. Ro-
milly knt., Sir F. Bur-
dett bart.
 Westmoreland—Lord Visc.
Louth, Hon. H. C.
Louth
 Weymouth and Melcombe
Regis—Rt. hon. T. Wal-
lace, M. Ure, W. Wil-
liams, T. F. Buxton
 Whitchurch—Hon. H. G. P.
Townshend, S. Scott
 Wigan—J. Hodson, Sir R.
H. Leigh bart.
 Wilton—R. Sheldon, J. Lord
Viscount Fitzharris
 Wiltshire—P. Methuen, W.
P. T. L. Wellesley
 Winchester—J. H. Leigh,
P. St. John Mildmay
 Winchelsea—H. Brougham,
G. Mills
 Windsor—E. Disbrowe, J.
Ramsbottom jun.
 Woodstock—Lord Spencer,
Sir H. W. Dashwood
 Wootton-Bassett—R. Elli-
son, W. F. Money
 Worcestershire—Hon. W.
H. Lyttleton, Hon. H. B.
Lygon
 Worcester—Viscount Deer-
hurst, T. H. H. Davies
 Wycombe—Sir J. D. King
bart., Sir T. Baring bart.
 Yarmouth, Great, Norfolk—
Hon. T. W. Anson, C. E.
Rumbold
 Yarmouth, Hants—J. Tay-
lor, W. Mount
 Yorkshire—Viscount Mil-
ton, J. A. S. Wortley
 York—Hon. L. Dundas, Sir
M. M. Sykes bart.

SCOTLAND.

- Aberdeenshire—J. Fergus-
son
 Ayrshire—Lieut.-gen. J.
Montgomerie
 Air, Irvine, &c.—T. F. Ken-
nedy jun.
 Argyleshire—Lord J. Camp-
bell
 Banffshire—Earl of Fife
 Berwickshire—Sir J. Mar-
joribanks
 Caithness-shire—G. Sinclair

Cromartyshire—R. Macleod	Haddingtonshire—Sir J. Suttie bart.	Peebleshire—Sir J. Montgomery bart.
Dingwall, Tain, &c.---H. Innes	Jedburgh, Haddington, &c.--D. North	Pittenweem, Anstruther, &c.--Alex. Macconochie
Dumbartonshire---Rt. hon. A. Colquhoun	Inverness-shire--Right hon. C. Grant, jun.	Renfrewshire—J. Maxwell jun.
Dumfries-shire-----Rear-admiral Sir W. J. Hope	Kinross-shire---T. Graham	Ross-shire---T. Mackenzie jun.
Dundee, Perth, &c.—A. Campbell	Kincardineshire—G. H. Drummond	Roxburgshire—---Sir A. Don bart.
Edinburghshire—Sir G. Clerk bart.	Kirkaldy, Bruntisland, &c. Right hon. C. Ferguson	Selkirkshire---W. E. Lockhart.
Edinburgh--Right hon. W. Dundas	Kirkcubright—Lt. gen. James Dunlop	Selkirk, Linlithgow, &c.---Sir J. B. Riddell bart.
Elginshire---Colonel F. W. Grant	Kirkcud., Dumfries, &c.---W. R. Keith Douglas	Stirlingshire---Sir C. Edmonstone bart.
Elgin, Banff, &c.---R. Grant	Lanarkshire—--Lord A. Hamilton	Stirling, Inverkeithing, &c.---J. Campbell
Fifeshire—General Wm. Wemyss	Linlithgowshire—Hon. Sir A. Hope	Sutherlandshire—G. M. Grant
Forfarshire—Hon. W. R. Maule	Montrose, Brechin, &c.-----Joseph Home	Wigtownshire—J. Hunter Blair
Fortrose, Inverness, &c.----G. Cumming	Orkney and Shetlandshire---Hon. G. H. L. Dundas	Wigtown, Whithorn, &c.---Hon. J. H. Keith Stewart
Glasgow, Renfrew, &c.—Alex. Houston	Perthshire—J. Drummond	

IRELAND.

Antrim co.---Hon. J. B. R. O'Neil, Hugh Seymour	Dublin College--Right hon. W. C. Plunkett	Longford co.---Sir T. Featherstone bart., Viscount Forbes
Armagh co.---C. Brownlow, jun. W. Richardson	Dundaik--G. Callaghan	Louth co.---Right hon. J. Foster, Visc. Jocelyn
Armagh—J. Leslie Foster	Dungannon---T. Knox	Mallow--W. Wrixon Becher
Athlone—John Gordon	Dungarvon---Hon. G. Walpole	Mayo co.--Domin. Browne, J. Browne
Bandon Bridge-----Capt. Aug. W. J. Clifford	Ennis---Spencer Perceval	Meath co.---Earl of Beective, Sir M. Somerville bart.
Belfast---Arthur Chichester	Enniskillen---R. Maginnis sen.	Monaghan co.--G. P. Leslie, Hon. H. R. Westenra
Carrickfergus—Earl of Belfast	Fermanagh co.—Hon. Sir G. L. Cole, Lt.-gen. Mervyn Archdall	Newry---Hon. F. Needham
Cashel---Rich. Pennefather	Galway co.—J. Daly, R. Martin	Portarlington---R. Sharpe
Carlow co.---Henry Bruen, Sir U. Burgh	Galway--Valentine Blake	Queen's co.--Rt. hon. W. W. Pole, Sir H. Parnell bt.
Carlow---C. Harvey	Kerry co.--Rt. hon. M. Fitzgerald, J. Crosbie	Roscommon co.---Hon. S. Mahon, A. Trench
Cavan co.---Right hon. J. M. Barry, Nathaniel Sneyd	Kildare co.—Lord W. C. O'Brien Fitzgerald, Robert Latouche	Ross, New---J. Carroll
Clare co.---Sir E. O'Brien bart., Rt. hon. W. Vesey Fitzgerald	Kilkenny co.--Hon. J. W. Butler, Hon. F. C. Ponsonby	Sligo co.---C. O'Hara, E. S. Cooper
Clonmell---Rt. hon. W. Bagwell	Kilkenny---Hon. C. H. Butler	Sligo---John Bent
Coleraine---Sir J. P. Beresford bart.	King's co.---T. Barnard, J. Parsons	Tipperary co.---Lord Visc. Cahill, Hon. M. Mathew
Cork co.---Hon. R. Hare, Lord Visc. Kingsborough	Kinsale---G. Coussmaker	Tralee---E. Denny
Cork---Hon. C. H. Hutchinson, Sir N. C. Colthurst bart.	Lentrim co.--J. Latouche, L. White	Tyrone co.---Rt. hon. Sir J. Stewart bt., W. Stewart
Donegall co. Lt. gen. G. V. Hart, Earl Mount Charles	Limerick co.---Hon. R. Fitzgibbon, Hon. W. H. W. Quin	Waterford co.---R. Power, Lord G. Beresford
Down co.---Lord Visc. Castlereagh, Lord A. Hill	Limerick---Hon. J. P. Vereker	Waterford---Right hon. Sir J. Newport bart.
Downpatrick---Visc. Clerawley	Lisburne---J. Leslie Foster	Westmeath co.—G. H. Rochford, Hon. H. R. Pakenham
Drogheda---H. M. Ogle	Londonderry co.—G. R. Dawson, A. R. Stewart	Wexford co.---R. Shapland Carew, C. Colclough
Dublin co.—H. Hamilton, R. W. Talbot	Londonderry ---Right hon. Sir G. F. Hill	Wexford--R. Neville
Dublin--Right hon. H. Grattan, R. Shaw		Wicklow co.---Hon. G. L. Proby, Wm. Parnell
		Youghall--Ld. Visc. Bernard

RELIGIOUS INTELLIGENCE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE general Board of the Society for promoting Christian Knowledge, in the abstract of its proceedings for the year 1817, notice, first, Their proceedings in connexion with the diocesan and district committees; and, secondly, Their proceedings at large, including education and schools, distribution of tracts, benefactions, and occurrences at home, and foreign intelligence, and the state of the Society's missions.

The diocesan and district committees, established at home and abroad, now amount to one hundred and ninety-five, in many of which the number of subscribers has very much increased of late. The whole number of members of the Society is 12,600. It would, of course, be impracticable to follow the Report in its home transactions through the various dioceses, with their divisions into archdeaconries, and their subdivisions into districts, including some hundred names of places. We shall endeavour, therefore, to grasp at the general results of the Society's proceedings and the benefits with which they have been attended.

The diocesan committee at Calcutta have received a very liberal supply of books transmitted for their use; a supply which they state to be far beyond any expectation that could have been formed. They appear also to have been instrumental in circulating many copies of the Society's Family Bible. It was conceived advisable to reprint at Calcutta, before the arrival of the expected books, Mrs. Trimmer's Charity-school Spelling Book, in two parts; which might be distributed to great advantage, among the children of Europeans in his Majesty's and the honourable Com-
Christ. Observ. App.

pany's service, in regimental and other military schools, in barracks, cantonments, and hospitals. As, however, the funds of the committee were at that time unequal to the expense, this design was respectfully laid before government, and pecuniary aid solicited to carry it into effect. The readiest acquiescence was given to this request of the diocesan committee, and a sum given fully equal to meet the estimated cost of the edition, which has since been printed, and largely distributed, and it is believed with no inconsiderable advantage. Besides this, the committee have, at their own charge, reprinted Woodward's Soldier's Monitor, which has been found equally acceptable. The committee state also, that there is a very increasing demand for the Society's books.—A district committee has been established at Bombay, which completes the connexion of the Society with the three presidencies of British India.

The district committee at Madras inform the general Board, that previously to the arrival of the books which they had requested from the Society in London, they were supplied from the missionary stores of Messrs. Pæzold, Holzburg, and Kolhoff, and had also received a supply of "the Soldier's Monitor," and the Society's books, from the committee at Calcutta.

From the district committee at Bombay the general Board have received a report, which states, that the Society's Family Bible is in great request in that Archdeaconry; and that the books sent by the Society would be distributed with considerable advantage, as Prayer-books were very scarce.—No recent accounts had been received from the district committee at Ceylon.

The proceedings in the diocese of Nova Scotia (Halifax and Nova Scotia) and Quebec are next reported. His grace the Archbishop of Canterbury having recommended the Society to the favourable consideration of his excellency the Earl of Dalhousie, his lordship has in every way promoted its interests within his government.

The Halifax diocesan committee state, that the district committees in different parts of that extensive diocese are nobly promoting the objects of the Society; and encourage the best hopes that, with the blessing of God, their endeavours are already producing important benefits. The correspondence with the committees at Fredericton, St John's, St. Andrew's, Newfoundland, Cape Breton, Prince Edward's Island, and with various individuals, who are too remote from each other to form a committee, continues to encourage the hopes which were entertained when they joined the Society; and by the distribution of books they are rendering valuable services even to the remotest settlements in these colonies.

In the progress of the Report, the Halifax committee further inform the Society, that the distribution of books and tracts has engaged their earnest attention, and that this part of their work is also prospering. The demand was greater than could be supplied without sending to England, which they had been obliged to do. In consequence of earnest applications, this committee has been induced to establish depôts of books in different parts of the country; and they are desirous of complying with other similar applications, as far as their means will allow. Large demands have also been made upon them for the supply of schools, and especially of those into which the National System of Education has been introduced; all of which they have gladly supplied, to the extent of their ability. They

state also, that they have furnished a partial supply of books to several small and remote settlements along the shores of those provinces, whose want of the means of religious instruction was most deplorable; and that they have resolved to attempt the supply of all such places more abundantly as soon as it may be possible to distribute Bibles, Testaments, Prayer-books and tracts, through some careful agent, who may be visiting the harbours and other settlements on the coasts. The Halifax committee thankfully acknowledge several liberal contributions at Halifax, Fredericton, St. John's, and other places.—The Society has lately received the primary resolution of a diocesan committee formed at Quebec. It has been resolved that district committees, in correspondence with this diocesan committee be promoted throughout that diocese, for the extension, as far as possible, of the objects of the Society. It is intended also that an annual charity sermon shall be preached, in recommendation of the Society's designs, in the cathedral church of the city of Quebec.

Every succeeding year bears witness of the increasing importance which attaches to that branch of the Society's designs which relates to education and schools. Though returns of the number of children educated in schools, supplied wholly or in part with books from the Society, are still very imperfect; yet, from the accounts transmitted by 33 only out of nearly 200 committees, it appears that 90,129 children receive the advantages of religious information.

From April 24, 1817, to April 16, 1818, the following books and tracts were sold to members, or circulated gratuitously.

	Memb.	Gratuit.	Total.
Bibles	29,85	578	30,030
New Test. and Psalters	53,72	324	54,017
Common Prayers	86,558	577	87,135
Other bound books	60,330	547	60,877
Small Tracts and Papers	335,110	242,544	577,654
Total—			1,201,613

The Society, having taken into consideration the advantage and convenience which would accrue to the members of the Society by printing the books and tracts in a uniform size, have resolved to take on themselves any charge that may be incurred in printing an immediate edition of the whole on this plan. By this arrangement, the members are now enabled to make their own selection of the different tracts of the Society, which may be bound up in convenient volumes. It is not, however, intended to supersede the smaller and cheaper editions for the use of schools; nor, in some cases, those of a larger type, for the use of the aged.

The new books admitted on the Society's catalogue this year, are as follows:—

History of our Blessed Saviour, extracted from the New Testament;—used in the National Schools, ½d. each or 4s. per 100	
A Help to the Unlearned in the Study of the Holy Scriptures, being an Attempt to explain the Bible in a familiar way, by the late Mrs. Trimmer, s. d.	
in a large volume, 8vo. - - -	9 0
Ditto, ditto, in 2 vols. - - -	8 0
Prayers and Meditations, selected from the Journal of the late Mrs. Trimmer - - - -	1 4
The Claims of the Established Church considered as an Apostolical Institution, and especially as an authorised Interpreter of Holy Scripture, 12mo.	1 6
Dr. Bell's System of Instruction broken into short Questions and Answers. For the the Use of Masters and Teachers in the National Schools. Compiled and arranged by the Rev. Frederic Iremonger, A. M. Prebendary of Winchester, 12mo.	1 0
Questions for the different Elementary Books used in the National Schools. Compiled and arranged by the Rev. F. Iremonger, A. M. Prebendary of Winchester - - -	0 6

The subject of adding to the Society's catalogue a collection of prize books for schools, and books and tracts of general instruction, combin-

ed with amusement, had for some time occupied the attention of the general Board, but had been suspended. During the course of the present year, the expediency of providing for the increasing demands of the public, for books of the above description, has again pressed upon the consideration of the Society; and a sub-committee has been appointed. It is hoped that this valuable addition to the instruction provided by the Society will shortly be obtained.

It was noticed, in the last Annual Report, that a prospect had been opened to the general Board, of dispersing the edition of the Arabic Bible, to which the Society had formerly become contributors. This has now been carried into effect, in some measure; and, on the recommendation of the East-India Mission Committee, to whom the consideration of the subject was referred, fifty copies of the Arabic Bible, neatly bound, have been directed to be forwarded to Aleppo, to the care of Mr. Barker, Consul at that place; fifty copies to Alexandria, to the care of Mr. Salt, Consul-general there; and twenty copies to Constantinople, to the care of Terrick Hamilton, Esq. Oriental Secretary. Besides these, fifty copies have also been directed to be forwarded to the Rev. the Archdeacon of Bombay, to be distributed at his discretion.

On the subject of the Society's Family Bible, in two volumes quarto, the Board refer to their Report of last year: to which they add, that the first edition of this work, comprising three impressions, of 16,500 in the whole, has been completed by the publication of the Index; and that the second edition, of 6000 copies, then announced to have been arranged with the University of Oxford, has proceeded with great regularity, by the publication of a Part monthly, and will shortly be brought to a conclusion.

The Society have had no communications from their missionaries in India, during the course of the past year, to report to the public. In the next Report that will be published, there will be some interesting matter to be communicated; from which it will be seen, that the Society have continued their zealous attentions to their ancient and useful mission, which has been productive of much good; the progress of which has been, of late years, greatly impeded by calamitous events on the Continent, whence have issued the exemplary and very effective missionaries, who have done so much credit to themselves, to the Society, and to the cause of Christ; and whose labours, there is now reason to believe, will be succeeded by those of other wise and good men disposed to tread in their steps.

The Lord Bishop of Calcutta, in the course of his Visitation, investigated the state of the Society's several missions, and of the Danish mission at Tranquebar; toward which its Danish Superiors had latterly failed in correspondence, and the remittance of customary supplies, to the very great inconvenience and detriment of the Mission. The Bishop, therefore, had most charitably found means to furnish them with temporary aid; and his opinion, respecting the character and labours of the Society's worthy missionaries, the Rev. Mr. Kolhoff, at Tanjore, and the Rev. Mr. Pohle, at Trichinopoly, tends greatly to confirm the high opinion entertained by the Society, of those very respectable men.

Since the above was written, the Society, with great concern, have had information of the death of Mr. Pohle, as well as of Mr. Pæzold.* (Vide *Christian Observer* for Oct. p. 689.)

* A letter has been received from the Rev. Thomas Thomason, secretary to the Calcutta Auxiliary Bible Society, in which he particularly requests the correction of

Circumstances having occurred to delay, considerably, the publication of this Report, it has been deemed proper to anticipate a communication, that cannot fail to be very acceptable to the members of the Society and to the public. Ever since information reached the Society, that it had pleased God to remove from this world that estimable young man, Mr. Jacobi, who had furnished a most pleasing promise of pious industry and usefulness in the Society's missions, anxious solicitude was entertained that his place might speedily be supplied by the introduction of another well qualified assistant. The Divinity Professor at Halle in Saxony, Dr. Knapp, had been, for a long time past, at the Society's request, looking out for suitable candidates for the mission; and, early in the month of June, the Rev. John George Philip Sperschneider arrived in London with letters of strong recommendation from the Rev. Dr. Knapp; in one of which, addressed to his correspondent, in London, dated the 19th of May, 1818, he writes thus:—"At last, I have the pleasure which I have so long wished for, of introducing to you, in the bearer of these lines, our excellent new missionary, Mr. Sperschneider. I cannot recommend this amiable young man, who certainly will tread in the footsteps of the late Mr. Jacobi, in more appropriate and concise terms, than in the words of St. John: 'He hath good report of all men, and of the

the late Rev. Mr. Pæzold's mis-statement, in ascribing to the Bible Society a grant of 100 Sicca Rupees, monthly, in aid of the schools established by the late Dr. John, of Tranquebar. It appears that a certain monthly contribution to those schools was transmitted by the Rev. Mr. Thomason, not as secretary to the Bible Society, but as authorised by the Church Missionary Committee at Calcutta; and that the mistake arose on the part of Mr. Pæzold, in consequence of the Rev. Mr. Thomason holding the office of secretary to both these institutions.

truth itself; yea, and we also bear record, and ye know that our record is true.' More than this will hardly be necessary to insure to this our brother a kind and friendly reception."

After suitable inquiry and examination, Mr. Sperschneider was cordially adopted by the general Board, as one of the Society's missionaries to India: preparations were directed to be made for his early departure: and the venerable Archdeacon of London was requested to deliver, in the name of the Society, a charge to him, at a general meeting of the Board, called for that special purpose. In our Number for October, we have already given several interesting passages from this excellent charge.

From April 24, 1817, to April 16, 1818, the receipts and expenditure have been as follows:

	<i>L.</i>	<i>s.</i>	<i>d.</i>
Benefactions & Legacies	6,682	13	1
Annual Subscriptions -	10,262	1	9
Dividends of various Funds	6,567	2	6
Benefactions & Dividends on account of the East- India Mission - -	546	17	0
	24,058	14	4
On Account of the Bishop of Calcutta, from Nor- wich - - -	40	5	0
On account of Books -	32,902	16	6
Discount from Bookseller, &c. for prompt payment	2,253	8	7
	59,255	4	5

The disposable funds of the Society are very nearly the same as last year; having been, at the audit of 1817, 24,235*l.* 14*s.* 0½*d.*

Of the amount received for books, as above specified, the sum of 11,000*l.* was on account of sales of the Family Bible.

The Society record with gratitude several important benefactions made in the course of the present year. From Mrs. Paumier, of Bath, they have received a donation of 600*l.*; of which sum, 400*l.*, by her

direction, has been appropriated to the general designs of the Society; and the remaining 200*l.* is to be expended in furnishing Bibles to Jews, in Mattachery and Jews' Town, in India.

An anonymous benefaction of 300*l.* has been received. Legacies have been left to the Society, by John Taylor, Esq. late of Brentford, 500*l.*; by the Rev. Thomas Frank, late Vicar of Borden, Kent, 300*l.*; by the late Rev. John Bull, of Bristol, 100*l.*; and by the late Robert Bridges, Esq. jun. 100*l.*

The amount of salaries and gratuities, paid to the missionaries during the year, has been 934*l.* 16*s.* 8*d.*

The amount of books, sent to members, between the audits of 1817, and 1818, on the terms of the Society, has been 37,258*l.* 17*s.* 8*d.*; of which 23,519*l.* 7*s.* 8*d.* was the members' part, and 13,739*l.* 10*s.* 0*d.* that of the Society.

The remainder of the payments were made on account of balance due to Messrs. Rivington, books distributed gratuitously, printing Reports, the Scilly mission, salaries to officers, the Family Bible, the purchase of stock, and incidentals.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

THE Committee commence their last Report with very justly congratulating the Society on the gradual enlargement of the sphere of its operations, and on the increasing evidences of the Divine favour and benediction which have accompanied its proceedings during the past year, unalloyed by circumstances of an opposite character.

Under the head of Auxiliary Societies is reported the formation of a society for Colchester and East Essex, which has remitted 423*l.* 11*s.* 3*d.*; and of another at Norwich, from which 250*l.* has been received: with the establishment

of penny societies in the isles of Mann and Guernsey. It is further stated, that, in various other parts of the kingdom, where measures, formerly adopted in aid of the Society had felt the influence of misrepresentations and objections, more favourable dispositions and a revival of zeal have been excited, by exhibiting more correct views of its present state and proceedings. The Committee entertain a confident persuasion, that the more accurately the plans of the Society and the principles of its administration are understood, the more speedily and effectually will any remains of prejudice, to which former occurrences may have given birth, be dispelled. Various liberal contributions are acknowledged.

A great improvement has taken place in the state of the Society's finances. The debts with which it has so long been burdened are now fully discharged, and the system of economy, which has been so vigorously pursued during the last two years, may be considered to have produced its full effect. An apparent increase in the expenditure of several departments is accounted for, by the discharge of former debts.

The fund for building schools, for Jewish children, now amounts to nearly 1100*l.*; but is still inadequate to the object proposed. Three boys and six girls have been admitted into the schools during the year past: three girls have been withdrawn by their friends: three boys and two girls have been put out to service or apprenticeship; and two boys, who are too old for the school, are in want of situations. There are, at present, in the schools, thirty-six boys and thirty-three girls; besides seven boys and two girls in the country, the expense of whose maintenance is charged to the account of the schools. Dr. Bell's system of instruction has been introduced into both the schools.

A monthly lecture to Christians, on subjects relative to the Jews, at St. Swithin's, London Stone, has been continued. The monthly lecture, at Ely chapel, to the Jews, has been discontinued; and a quarterly lecture to Christians, on subjects connected with Jewish conversion, has been substituted in its stead, at the same chapel. An occasional lecture has been opened at the parish church of St. Catherine Cree, Leadenhall-street, which is in the centre of the Jewish population; and has been hitherto attended by many Jews, for whose instruction it is principally designed.

A list is given of tracts lately published for the use of Jews; and we are glad to find that the printing office attached to the institution has paid its own expenses during the past year, besides furnishing useful employment to the Jewish youths under the Society's care.

The Visiting Committee have continued to administer relief, and, where opportunities have offered, spiritual instruction, to sick and distressed Jews, at their own habitations; but visitors have not yet offered themselves in sufficient numbers to carry this plan into effect to any considerable extent.

The Hebrew New Testament was brought to a close, and the first entire edition of it published, in September, 1817. The whole of this edition, as far as complete copies remained, was immediately disposed of; four hundred and fifty-six copies were sold to the British and Foreign Bible Society: one hundred were placed at the disposal of the Rev. Lewis Way, on his visit of inquiry to the Continent; three were sent to America, five to Malta, and three to Madras. Twelve were presented to the Edinburgh Bible Society, and forty to some of our Archbishops and Bishops and sundry individuals in this country connected with the Society. A thousand copies of the Epistles and

Apocalypse were disposed of to the committee of the British and Foreign Bible Society; thus making complete the same number of copies of the four Gospels and Acts purchased by them last year. Five hundred copies of the General Epistles and the Apocalypse were likewise sold to the British and Foreign Bible Society, and nearly seven hundred and fifty copies of various portions of the New Testament were granted to Mr. Way, previously to his going abroad.

From the circulation thus given to even so comparatively small a number of copies of the New Testament in Hebrew, incalculable benefits, it is trusted, may arise to the scattered descendants of Israel.

Nearly three thousand five hundred copies of the Hebrew New Testament have issued from the Society's press: but what are these among more than four millions of Jews, on the lowest computation of their numbers in different parts of the world; to say nothing of the probable opinion of some writers, that they exceed double that number. Influenced by this consideration, the Committee, immediately on the completion of the first edition, resolved on commencing a second, on stereotype plates. This edition has since been completed.

To render the translation as free from imperfection as possible, the original translators of the work were engaged in preparing a dictionary, in which the authorities for the use of the Hebrew words used in the translation will be collected. They had engaged a learned Jewish convert, who lately came over to this country from the Continent, to undertake and submit to the translators and former correctors a critical review of the version already published; and were about to take steps for having a similar review prepared by some of the most learned Jews in Germany. The Committee are anxious that their version should commend itself, by its purity of style, to the most refined

Hebrew scholars in the Jewish nation, and prove an imperishable monument of the zeal and liberality of British Christians.

To facilitate the dissemination of the Christian Scriptures among their Jewish brethren, the Committee resolved to print an edition of Luther's German New Testament, in the Rabbinical, or German-Hebrew character; for the benefit of such of the Jews inhabiting Germany, Poland, and the neighbouring countries, as do not understand the Biblical Hebrew. The necessary type had been procured from Holland, and the work was about to proceed.

To give effect to these resolutions, considerable pecuniary supplies will still be needful; for although the Hebrew Testament fund has received several handsome contributions, both from associations and individuals, it is still in arrears; the expenditure attendant on the first edition having been very great, and the copies which have been sold having been disposed of at little more than half the cost price. The Committee were, however, encouraged from having received, during the preceding year, several benefactions, accompanied with cordial assurances of concurrence, from individuals, especially some belonging to the Society of Friends, whose religious principles hinder them from co-operating with this institution in other departments of its labours.

To other instances formerly mentioned, as affording great encouragement to hope for the Divine blessing on the translation thus happily completed, the Committee add the case of a Polish Jew, residing in this country, but not able to read the English Language, who was, under the blessing of God, converted to the faith of Christ by reading the Gospels in the Hebrew tongue, which had been put into his hands by this Society. He made a public profession of his faith by baptism, at the Episcopal Jews'

chapel, and his conduct since that time had been such as to afford the best hope of his sincerity.

A young Jew and an aged Jewess have also been baptized. A young Jew, of promising character, is studying at the University of St. Andrews. Seven or eight Jews usually attend the holy communion, at the Episcopal chapel, of all of whom there is reason to think well. One aged communicant, of 95, has departed in the faith; as has Henry Abrahams, a youth of nineteen years of age, who had been employed in the printing-office for the last five years, and of whose death an account is given in the Appendix to the Report.

In the autumn of 1817, the Rev. L. Way, accompanied by the Rev. R. Cox, of Bridgenorth, Rev. N. Solomon (a converted Jew,) and the Sultan Katagary, left this country with a view of ascertaining, by personal inquiry and investigation, the state of religion among the Jews abroad; and of endeavouring to diffuse among them, as opportunity might occur, Christian information. A very principal object with Mr. Way was, to circulate copies of the Hebrew New Testament. He took out also with him a large supply of the Society's tracts.

In the course of this journey (undertaken at Mr. Way's sole expense,) frequent communications have been received from him, which, so far as they relate to the great object of his tour, are, upon the whole, highly encouraging. He every where met with a kind reception, and in most cases with candid attention, from the Jews to whom he addressed himself. He has been the means of interesting several Protestant Christians in behalf of that unhappy people; and of opening sources of information and channels of correspondence, which, it is hoped, may hereafter prove highly serviceable to this institution.

Mr. Way proceeded direct from this country to Holland. At Rotterdam, he and Mr. Solomon had oppor-

tunities of addressing several Jews from the pulpit; and, meeting there with the young Israelite (already mentioned as studying at the University of St. Andrews) who had formerly been in this country, and who had been approved, as a candidate for baptism, by the Scotch minister of the place, Mr. Way administered that ordinance to him, in the presence of a very large congregation, according to the forms of the Church of England. In an interview with an intelligent Jewish physician of this town (the first foreign Jew to whose acquaintance he was introduced,) on stating it to be one object of his journey to put the Scriptures of the Old and New Testaments into the hands of well-disposed Jews, he received from him the following assurance: "Sir! if you do that, and your conduct toward them is consistent with the contents of that book, *you must succeed*."

At the Hague, to which he next proceeded, Mr. Way had a very interesting conversation with the chief Rabbi, in which many of the leading points of difference between Christians and the Jews were freely discussed. On the subject of the two great prophetic periods mentioned by the prophet Daniel, in his ninth and twelfth chapters, the Rabbi expressed himself dissatisfied with the calculations of the Targumists and Rabbins, because all their times were past; and when Mr. Way, in compliance with his request, had told him the interpretation adopted by many Christian expositors, of the passage (Dan. xii. 12.) relative to the 1335 days, he replied, "It may be so; and I pray God would send it sooner, that we might have the happiness of meeting at Jerusalem; and I hope you may be one chosen to help the children of Israel to return." In the whole of the intercourse which took place between them, the Rabbi shewed the greatest civility, and accepted a copy of the Hebrew New Testament, which

had been declined "as an unholy thing" by the Rabbi at Rotterdam.

At Amsterdam, Mr. Way finding an episcopal chapel there, which for some time had been without a resident minister and service, that gentleman and his clerical brethren obtained permission to officiate in it several times. The congregations were numerous, and among them several Jews, and one whole family attended. In consequence of an earnest desire expressed by many respectable inhabitants of the city, to have the service continued in the chapel by the appointment of an English Episcopal minister of piety and talents, a meeting was held to deliberate on the most effectual measures for attaining this desirable object; and Mr. Way was requested to transmit to the Committee of this Society a proposal, putting in their hands the appointment of a clergyman, who, with the discharge of ministerial duty to the British Episcopalians resident in the city, should unite endeavours to promote Christian instruction among its Jewish inhabitants. As their funds for the maintenance of a minister to the chapel are small, they proposed that a moiety of his stipend should be paid by this Society. The importance of this opening, as it bears immediately on the designs of this institution, will appear, when it is stated, that there are computed to be at least 40,000 Jews at Amsterdam, many of whom understand English sufficiently well. Inviting, however, as appeared the prospect, the Committee resolved, that no part of their funds should be expended in realizing it, until it shall have been ascertained, by trial, how far it is likely to advance the objects of the Society. Of this they will in a short time be enabled to judge; as the chapel has been engaged by some individuals in this country, who have equally at heart the salvation of Jews and Gentiles.—Mr. Way had the further satisfaction of receiving many

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applications from Jews of Amsterdam, for the books which he had with him; in addition to which, two printers offered to reprint the Society's tracts, and to take the risk of sale on themselves.

The Committee refer to the Appendix for a detail of occurrences at Deventer, Hanover, and other places between Amsterdam and Berlin. Of Berlin it is stated, that the character and condition of the Jews exhibit an appearance altogether dissimilar from that of any other place perhaps on the face of the earth. The Rabbinical opinions and system have almost disappeared; and the commercial body is composed of men of more education and liberality of sentiment than the ordinary class of trading Israelites. A considerable party has been formed, under the denomination of "Reformed Jews;" for whose use a splendid synagogue has been erected, at the expense of one of the most wealthy and respectable among them. In this, the greater part of the service, with the singing and preaching, is in German; and only parts of the Law are read in Hebrew. Though, however, Mr. Way is of opinion that this reformation, considered as a system, is radically defective in principle; yet, viewing it in connexion with other symptoms in the moral and religious state of the Jews in Berlin, he deems it important, as indicating a gradual tendency to decay in the partition-wall which separates them from Christians. He had the gratification of receiving visits from several of the young Jewish students in the University; who came to him, acknowledging that they were not satisfied with the religious instruction of the schools, and manifesting a very favourable disposition to obtain a deeper insight into Divine truth. He expresses a decided opinion, that by the adoption of judicious measures, many young men of this class, of real talent and research, might be brought into the school of

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Christ. One circumstance which seems peculiarly to justify this opinion is, that they all received with thankfulness the Gospel in Hebrew.

His fellow-traveller, Mr. Cox, fully confirms the above statements of Mr. Way. At Hamburg he remarks, the most respectable Jews are arranging plans for a new synagogue; and have engaged an enlightened teacher, who instructs the children in the Old Testament, in a most impressive and spiritual manner. Hebrew tracts and Testaments have generally been thankfully received.—The converted Rabbi, B. N. Solomon, whom Mr. Way took with him, has risen in his estimation in proportion to the increased opportunities which he has had of closely observing his character and principles. There seems great reason to trust, that he may prove an efficient instrument of good to his nation.

From Berlin Mr. Way proceeded to Petersburg, and thence to Moscow: where he was admitted to an interview with the Emperor Alexander, who received him in the most condescending and friendly manner, and gave him the warmest assurances of zealous support and co-operation in all measures tending to the promotion of Christianity among his numerous Jewish subjects.*

* Mr. Way has just returned from the Continent, with much encouraging information relating to the benevolent views of this institution. In addition to the direct benefits which he has been enabled, during his tour, to confer upon Jews, he has succeeded in collecting information of importance to the prosecution of the future plans of the Society. The discussions which have taken place at the congress of Aix la Chapelle relative to the Jews, and the desire manifested by the allied monarchs and their ministers to ameliorate the civil condition of that people, are not the only hopeful indications. We expect soon to possess official accounts of these transactions, to which we shall direct the attention of our readers. Mr. Way is the bearer of several important documents connected with the question of Jew-

The Committee mention some other facts, communicated from abroad, illustrative of the encouragement afforded by the present state of religious opinions among the Jews in various parts.

A letter dated Marburg, July 28, 1817, was received from the learned and pious Van Ess (so distinguished as an advocate of the Bible Society in Germany,) earnestly soliciting the patronage of this institution in behalf of two young men of talent of the Jewish nation, who had communicated to him their secret but decided conviction of the truth of Christianity, and their desire of further instruction in the Christian faith. One of these, in a letter to Professor Van Ess, having mentioned the erroneous notions inculcated by the Talmud, thus proceeds:—"Oh! how different is the character of the religion of Christ, which represents God, as he is indeed, a God of love, compassion, and mercy: 'God is love; and he that dwelleth in love, dwelleth in God, and God in him.' What lights for my understanding! What comforts for my heart! This it is, indeed, to have the image of God impressed upon our souls: this it is to be a partaker of a Divine nature: this it is to be perfect even as our Father which is in heaven is perfect. The religion of Christ, and that alone, teaches the true worship of God: it shews that it consists not in any outward forms, but that those who will worship God must do it in spirit and in truth."

The substance of Mr. Van Ess's request in behalf of these two young men was, that this Society would grant them such pecuniary assistance as would enable them openly to prosecute their study of

ish civilization, and of promoting the knowledge of the Gospel among that long-deserted race. The affairs of the Society begin to assume a very promising aspect on the Continent.

Christianity ; as a public declaration of their sentiments would inevitably involve them in an entire want of the means of subsistence. The state of the Society's funds, however, rendered it, in their judgment, imperative upon them, however unwilling, to decline the proposal, having determined to adhere to their firm resolution of adapting their wishes to their means. As soon, however, as the circumstance was known to one of the most active members and supporters of this institution, he undertook, in conjunction with some other friends, to supply Professor Van Ess with the sum immediately necessary to carry his wishes into effect. And, at an anniversary meeting of the Leeds Auxiliary Society, the statement of the case excited so lively an interest, that 65*l.* were contributed towards defraying the expenses incident to the education of the two young men ; who were accordingly placed at a Protestant University in Germany, under the direction of their pious friend and advocate, Mr. Van Ess.

A correspondent of the Rev. Dr. Steinkopff thus writes, in a letter dated Brunswick, October 3, 1817 : —“ I know some Jews, who desire a reformation of their present system, and are perplexed about the coming of the Messiah. For my own part, I cannot but indulge a hope, that the conversion of the people of Israel is at hand. There is now a young man at —, who is teacher of the Jewish school of that place, in whose mind the light of a crucified Redeemer has arisen, and who seems to be full of zeal. I have requested him silently to proceed in his labours, as many Jewish children are sent to his school, even from distant parts ; but he rather wishes to join those Christians converted from his people to Christianity.”

An aged Missionary, under the venerable Society for the Propagation of the Gospel, stationed at New

Brunswick, North America, expresses, in a letter to a member of the Bristol Committee, his cordial approbation of the designs of this institution, and his anxious desire to co-operate with it. “ I think,” says this faithful servant of the Gospel, “ as we first received Christianity from the Jews, they have the first claim upon us ; and, as we are now labouring to send the Gospel of the kingdom through the heathen world, it would be not only unjust, but cruel in us, to neglect the Jews.”

Very interesting extracts are given, relative to the Jews, from the Eighth Report of the American Board of Missions, and from the last year's Report of the Edinburgh Missionary Society, which we are sorry we have not room to reprint.

The Committee add extracts from two letters lately received ; one from a gentleman occupying an official situation in Madras ; the other, from a respectable reformed minister in Saxony. The former—after expressing the interest which he has long felt in the spiritual state of the Jews, and describing the measures which he has been laboriously pursuing, in order to supply them with copies of their own prophetic writings, and of parts of the New Testament in Hebrew, (for which purpose he had actually been at the pains of having Hebrew types cut by an ingenious native artist)—requests to be supplied with the Hebrew Translation of the whole of the New Testament : and with such other of its publications as may conduce to the spiritual welfare of the Jews of Cochin and other parts of the Malabar coast. He expresses also his readiness to assist the Society in any manner that can best conduce to further its views, and likewise in forming a branch society at Madras ; adding, “ The prophecies equally relate to the return of the Jews to Canaan from the East as from the West.”

The letter of the Saxon minister

breathes throughout a spirit of ardent Christian love toward the Jewish nation, and of affectionate concern for their salvation. It had pleased God to bless his efforts in their behalf, in bringing over to Christianity, through his means, two young Jews of the higher class of society; and to open encouraging prospects around him, before he had heard of this institution: and he earnestly requests the Society to transmit to him a small collection of the Hebrew Gospels for circulation.

The gross receipts of the Society for the year, (including 692*l.* by sale of Hebrew New Testaments, 237*l.* by sale of Jewish Expositor and other publications, with a former balance of 588*l.*) amount to 10,091*l.* The expenditure is 738*l.* within the receipts.

The Report is preceded by an instructive sermon by the Rev. Charles Simeon, on the present state of the Jews, our duty towards them, and our encouragement to perform it; and is followed by an appendix containing several interesting documents.

On a general view of the communications from abroad, the Committee conclude: 1. That a spirit of religious inquiry is spreading itself among the Jews in various and widely-distant parts of the globe; in Holland, in Germany, in Prussia, in Tartary, in India;—2. That among considerable bodies of the Jewish nation, especially in the northern provinces of continental Europe, even where little of the genuine spirit of Christian truth has yet begun to operate, circumstances have recently occurred, which indicate a general diminution of prejudice, and a gradual removal of those barriers which have hitherto precluded the friendly approach of Christianity;—and. 3. That Christians are every where beginning to take a more lively interest in the spiritual state of the Jews; that men of piety in opposite hemispheres, without any communication

with each other or with this Society, have been excited, at one and the same time, to compassion and exertion in behalf of the scattered descendants of Abraham.

The Committee justly ask, in conclusion, Whence originate these simultaneous independent movements, but with Him from whom “all good counsels and all just works do proceed,” and who, in the plenitude of his wisdom, and the greatness of his condescension, sees fit to employ human agents in accomplishing the purposes of his goodness?”

SOCIETY FOR THE PROPAGATION OF
THE GOSPEL IN FOREIGN PARTS.

THE incorporated Society for the Propagation of the Gospel in foreign Parts having of late years found great difficulty in prevailing with proper Clergymen to go abroad in their service, and conceiving that one cause of this disinclination arises from an ignorance of the whole of the emoluments and advantages annexed to the situation of a missionary in the colonies to which they are sent, have published a more full account than what appears in the general annual abstract of their proceedings.

The colonies to which the Society send out missionaries are the following:—Newfoundland, Nova Scotia, New Brunswick, Upper and Lower Canada, Cape Breton, and Africa.

It may be useful to notice, that before the Society send out a missionary to any new place, the people must first petition the Society to do it, and signify that they are able and willing to contribute towards his support. In general, it is required that a church be built, glebe secured, a parsonage-house erected, and a subscription entered into by the people themselves, or such engagements made as may induce the Society to establish a mission before they are completed; but

where the people have failed in the performance, the missionary has been removed to another station.

Upon the opening of a new mission, the Society grant a yearly salary of 50*l*. Afterwards it is increased or diminished according as circumstances may seem to require, the glebe-lands being in some places of more value than in others. Half a year's salary is advanced to each missionary upon his going abroad, and an allowance made towards the charge of the voyage, generally about 30*l*. Besides this, great aid has been afforded by Government towards carrying on the pious designs of the Society. In the province of Nova Scotia thirteen missionaries now enjoy an annual salary from Government of 70*l*. or 75*l*. In New Brunswick nine missionaries have each 100*l*. a year. To the missionary at Cape Breton 100*l*. a year is allotted. And to five missionaries in Newfoundland 50*l*. a year, with some allowance of rations, in addition to the Society's salary of 100*l*. The missionaries in Canada have each of them an annual salary of 100*l*. from Government, and no one has less than 50*l*. from the Society. The other growing advantages from glebe, subscription, and other contingencies, cannot be accurately stated, as they must be subject, from many causes, to variation and uncertainty, and will be governed in some respects by the abilities of the people, and the estimation in which the missionary is held.

In addition to this, it should be observed, that the Society, ever attentive to the necessities of their Missionaries, have been accustomed, as occasions required, to reward the diligent for any extraordinary services, and to alleviate the distresses of those who have been afflicted with sickness, or have sustained any unforeseen losses and calamities, by pecuniary gratuities.

The Society allow to four students in divinity, at King's College

in Nova Scotia, 50*l*. a year each, during the term of seven years, with preference to sons of missionaries. There is also some provision from an accumulation on a legacy of Archbishop Tenison (the annual interest of which now amounts to 300*l*.) for "such missionaries, being Englishmen, and of the province of Canterbury, as have been by unavoidable accidents, sickness, or other infirmities of the body, or old age, disabled from the performance of their duties, and forced to return to England." Three missionaries have lately enjoyed the benefit of this fund.

In future, such missionaries as shall be sent from this country, and shall, after the faithful discharge of their duty for ten years, express their wish to return home, will receive a certificate from the governor of the province, which will entitle him to 100*l*. per annum, during life, from government, provided they do not leave their missions till they shall have first obtained permission from the Society.

These, with some other occasional advantages, are the encouragements held out by the Society to such pious and well-disposed clergymen as are willing to enter into their service.

CHURCH MISSIONARY SOCIETY.

IN reporting the proceedings of the eighteenth year, the Committee state, that both the domestic and foreign concerns of the Society have considerably advanced in extent and importance. At the former anniversary it was announced, that the income had risen from 17,000*l*. to 20,000*l*.; on the present occasion the Committee report, that it has exceeded twenty-three thousand pounds.

To the Associations formed before the last anniversary, the Society is greatly indebted for their exertions during the past year. At Bristol,

no less a sum than 1243*l.* 17*s.* 9*d.* was contributed; exceeding, by upward of 500*l.* the amount raised at the preceding anniversary. Of this sum more than 400*l.* had been provided, by the zeal of some friends, in order to cover any defalcations that might arise in consequence of the attacks which had been made on the Society. The Report of the Association announced, however, that these defalcations, so far as had then appeared, amounted to but four annual guineas. Beside this sum of 1243*l.* 17*s.* 9*d.* the Association had raised 1858*l.* 10*s.* 11*d.* during the preceding year, amounting very nearly to the sum of three thousand guineas contributed by these liberal friends in little more than twelve months, in addition to more than four hundred pounds to the ship fund.

Other associations have contributed largely in proportion to their power, from very limited sums, up to nearly 1000*l.* each.

New associations have been formed during the year at Ashbourne, as a branch of the Derbyshire; at Pontefract; at Gainsborough; at Shrewsbury, for the county of Salop; at Bath; at Preston; and in the New School-room, in the north-east part of the Forest of Dean, as a branch of the Gloucestershire association; while at Carlisle, at Nottingham, and at Hereford, Associations which had existed before in a more private way, have been regularly organized and considerably enlarged. At Ashbourne, at Manchester, at Worcester, and at York, ladies' associations have been established, and have been brought powerfully into action in aid of the Society.

We are glad to find that the resolutions at the meetings of associations are now very generally formed on the principle of bringing forward the prominent circumstances in the proceedings of the Society.

The Committee renew their acknowledgments to several very liberal but anonymous benefactors of

the Society: to one in particular, who accompanied a donation of five hundred pounds, with the following intimation:—"I have more applications for charity than are suitable to my circumstances; but, as long as I have any thing left, I cannot deny myself the only gratification which I desire, that of doing good."

Sir Alexander Johnston, Chief Justice of Ceylon, who had just come home on a visit, has accepted, at the request of the Committee, the office of one of the vice-presidents of the Society; and the Hon. and Rev. Gerard Thomas Noel, and the Rev. John William Cunningham, for their able and successful exertions for the Society, have been appointed honorary governors for life.

The Committee refer the members to the statement of the accounts, for the various particulars of expenditure. They, however, report, generally, that, while the income of the last two years has amounted to 43,000*l.*, the expenditure has reached 41,000*l.*; making the average income of each year 21,500*l.*, and the average expenditure 20,500*l.* Promising calls for expenditure seem to keep a steady pace with the increase of Christian charity. The Committee, in referring to the expenditure of the year, present a brief statement of those objects to which the income is applied.

The Society has now seven missions—the Mediterranean, the Calcutta and North India, the Madras and South India, the Ceylon, the Australasia, the West Africa, and the West Indies. In these missions there are about thirty stations; connected with which are more than seventy schools. In these stations there are about one hundred Christian teachers, of the various descriptions of missionaries, catechists, readers of the Scripture, schoolmasters, and settlers; of which teachers, more than a fourth are married. Nearly four thousand children are receiving Christian education; and, of these, about

four hundred and fifty are wholly supported at the expense of the Society: beside which children, there are many adult scholars. The Gospel is, also, constantly preached to thousands of the heathen, and has been blessed to the conversion of many.

In the adoption of these missions, the Committee were led, by degrees, as the Providence of God opened opportunities before them. No Society could at once have planned such a series and system of missions: and it is no small satisfaction to review, in this respect, the steps of the Society, and to see how God seems to have graciously led it forward, and fixed it in positions most favourably situated for influence on the Mahomedan and Heathen world. On a review of these missions, it will be seen that the Society has to deal with man in almost every stage of civilization; from the noble but uncultivated New Zealander, upward, through the more civilized African, and the still more refined Hindoo, to the acute and half-enlightened Mahomedan, and the different gradations in which Christianity is enjoyed by the Abyssinian, the Syrian, and the Greek Churches.

Towards the close of the preceding October, eight English clergymen and two Lutheran were dismissed to their labours; namely, the Rev. John Collier and the Rev. Henry Charles Decker, with Mrs. Collier and Mrs. Decker, and John Maxwell, an African youth; all destined to Sierra Leone—the Rev. James Connor, proceeding to the Mediterranean—the Rev. Joseph Fenn, the Rev. Henry Baker, and the Rev. George Theophilus Barenbruck, with Mrs. Fenn and Mrs. Barenbruck, about to sail for Madras and Travancore—and the Rev. Samuel Lambrick, the Rev. Robert Mayor, the Rev. Benjamin Ward, and the Rev. Joseph Knight, with Mrs. Mayor and Mrs. Ward, whose stations are to be in Ceylon.

The head-quarters of the Mediterranean mission are the island of

Malta. From this commanding station. Christians have easy access, in their efforts to revive and propagate the faith, to important portions of the three continents of the Old World, by a line of coast equal in extent to half the circumference of the globe. The chief objects of this mission have more than once come before our readers.

In passing through Paris, to embark at Marseilles, Mr. Connor availed himself of an introductory letter to Baron Silvestre de Sacy.

The Bible Society lately formed at Malta will doubtless greatly contribute to unite and increase the exertions of Christians in the diffusion of Scripture-light around the Mediterranean and Black Seas. There are, at present, three versions or editions of the Scriptures, to which the Church Missionary Society's representatives in the Mediterranean are lending their aid—the modern Greek, the Maltese, and the Ethiopic. The revision of the modern Greek version of the New Testament already in existence, and the translation of the Old Testament into modern Greek, which has never yet been executed, are measures of the greatest promise with reference to the Greek Church. The importance of the second undertaking will be felt, when it is considered that the crowded population of Malta and Goza never yet possessed the Scriptures in their own tongue; and that such a version will not be limited in its usefulness to those islands, the Maltese language being a daughter of the Arabic, and opening the way to other languages.

We have already mentioned the discovery of a valuable Ethiopic manuscript copy of the first eight books of the Old Testament (*Christ. Observ.* 1818, p. 63.) and the hopes entertained of giving a complete edition of the Scriptures in that language. It is well known that most of the Eastern Churches have, like the Roman, both an ecclesiastical and a vulgar tongue. In that of Abyssi-

nia, the Ethiopic is the ecclesiastical, and the Amharic the vulgar. In the Syrian Churches of Mesopotamia and of Malabar, or wherever else there may be Syrian Churches, the Syriac is the ecclesiastical tongue; while, in Mesopotamia, the vulgar is the Arabic; and, in Malabar, it is the Malayalim; and, elsewhere, it is the vernacular language of the country. Among the Copts in Egypt, the Coptic is the church language, but the Arabic that of the people. In the Greek Church, the ancient Greek is still used in the offices; and the Old Testament read in the version of the Septuagint, and the New in the original text: while Romaic, or modern Greek, Arabic, or Turkish, is spoken by the people. In the Armenian Church the Scriptures are read in a language but ill understood by the people: and this is the case in the Russian Church. For the benefit of this last, an edition of the Scriptures has been printed, by order of the Emperor, preserving both the ancient Slavonic text and the modern Russian.

In publishing the Scriptures, therefore, in the Ethiopic, Syriac, and other church languages, the direct object in view is the enlightening and elevation of the priests of the respective communions by Scripture truth and charity; in order that, by their means, translations may be made for the use of the people whom they are appointed to instruct, and for the conversion of the heathen who surround them. This plan is now actually in progress among the Syrian priests in Malabar; who are engaged in translating the Scriptures from the Syriac, their ecclesiastical tongue, into the Malayalim, the language of the people.

Much important information has been transmitted by Mr. Jowett, respecting the state of Abyssinia, Egypt, Tripoli, Tunis, and Algiers, while Dr. Naudi also has been actively and usefully employed, particu-

larly in the compilation of scriptural tracts. The establishment of this mission furnishes most interesting openings for several clergymen attached to classical and oriental pursuits, to promote its objects in the East.

The concerns of the Calcutta and North India Mission are acquiring, under the direction of its corresponding committee at Calcutta, both extent and solidity.

In the different schools of the mission there were, at the beginning of last year about 500 children. The number has been since much augmented.

They have printed an edition of extracts from the Common Prayer Book in Hindoostanee, and the Epistle to the Romans in the same language, which have been found of great use at Agra, Chunar, and elsewhere; and a small catechism, adapted to the native schools and catechumens.—They have it in contemplation to print also the Prayer-book in Bengalee and in the Nagree character with all practicable despatch.

On Mr. Corrie's arrival at Calcutta, he communicated to the corresponding committee the wish of the Society, that its premises at Garden Reach should be occupied by a "Christian Institution;" for the supply of Christian teachers, the maintenance and extension of education, and the employment of the press. Measures were, in consequence, immediately taken to accomplish this object.

On Sunday, the 12th of October, Mr. Corrie preached a sermon for the Society at the Old Church at Calcutta. The collection was about 300*l*. After the service a Native, from Bareilly, was baptized, by the name of Fuez Messeeh: he had been a year under instruction, and gave satisfactory evidence of his sincerity.

At Kidderpore, about a mile from the Mission House at Garden Reach, Mr. Greenwood had be-

tween twenty and thirty boys learning to read and write English, and two new schools are to be added.

Three schools—in Burdwan, and at Lackoody and Ryawn—were some time since taken under the Society's care: additional schools have been since opened at Kahal Gong, Konchunagore, Jongpore, Cumaulpore, and Gowtumpore. The average attendance at the first three schools was, by the last returns, about 350. The returns of the additional schools have not yet been received. The cost of the eight schools has been about 900 rupees, or 14½ each; and the monthly expense attending each school, consisting of from 100 to 150 boys, is calculated at twenty-three rupees, or about 35½ per annum.

At Chunar the state of the schools, at the end of last year, was as follows:—

1. An English free-school containing twenty-four boys, chiefly of European extraction, or sons of native Christians: all read the Scriptures: many of them write; and a few learn arithmetic. 2. A Persian and Hindoostanee school had thirty-three scholars, twenty-six of whom were native Christians, and seven heathens: all the native Christians and three of the heathens read Martyn's translations. 3. A Persian school, in the town, had twenty-six Hindoo and Mussulman children; two only of whom read the Persian and Hindoostanee Gospels. 4. A Hindee school had thirty-five boys, learning writing and arithmetic; of these twenty had learnt, from a tract, the Ten Commandments in verse. Besides these, a Sunday school was opened for the native Christians, for the repetition of passages of Scripture and catechising.

At Agra, Abdool Messee was going on with great simplicity, activity, and piety; but his health was rapidly declining beneath his labours.

Christ. Observ. App.

Other native converts, also, have exemplified a consistent deportment.

In the Meerut and Delhi district, Permunund has been baptized by the name of Anund Messeeh (Joy of Christ.) His visit to the strangers from Delhi, &c. has already been detailed in our pages (No. for Feb. p. 127.) Mr. Fisher intended to remove Anund to Delhi, and to place him in a suitable house, where he might conduct a school. The first measures were to be, an arrangement for the due observance of the Sabbath, which the Saadhs were willing to adopt; and the establishment of schoolmasters in the most populous of the villages.

Mr. Schroeter has been removed from Titallya, to Burdwan. Titallya is, however, so favourable a spot for opening a communication with Bootan, Thibet, and even China, and for distributing the Scriptures in countries hitherto almost inaccessible, that the Committee have determined to take the most prompt steps in their power, to enable the corresponding committee to resume preparatory measures for a Thibet mission. In the mean while, it is satisfactory to know that several persons connected with the embassy in Nepaul, are intent on acquiring the language, and arranging a grammar and a dictionary, which will facilitate the resumption of the attempt, whenever that may be practicable.

An outline of the state of the Calcutta and North-India mission has now been given, except mentioning the employment, in the neighbourhood of Vizagapatam, of Ananderaya, a converted Brahmin, as a reader among his countrymen, and an assistant in the Telinga schools.

Mr. Corrie having been appointed to the chaplaincy of Benares, left Calcutta toward the end of November, accompanied by Mr. Adlington, the native youth, who had been under

Mr. Greenwood and Mr. Robertson, and the recently baptized Fuez Messee. His appointment promises very great advantages to missionary efforts in that quarter.

With regard to the Madras and South-India Mission, the communications from the corresponding committee have been very extensive and important. They detail various openings for exertion, presented in the peninsula of India; and many useful labours which are now carried on there. The Madras Committee have begun to publish annual Reports, the first of which is re-printed in the Report before us. They have largely augmented their means of usefulness, by associating with themselves such of the chaplains as were willing, in their different stations, to co-operate with them. They have undertaken to furnish, as they might be able, and to support, if required, a catechist, a reader, and a schoolmaster, at every station where their services could be employed, and should be desired; and to place such persons under the entire superintendence of the resident chaplain: and they have further engaged to furnish supplies of books, tracts, missionary publications, and copies of the Scriptures and of the Liturgy of the Church, in the Native and European languages, as might be required, and so far as their means would admit. The several chaplains engage to report quarterly on the state and progress of the missionary concerns under their superintendence, and on general subjects connected therewith; with occasional communications, for supplies, for information, or any other special subjects: and the Committee undertake to frame periodical reports of the substance of the collective intelligence obtained stat- edly from all the missionary stations connected with them, for circulation to the different stations, and for communication to the other auxiliaries of the Society in India, and to the parent Society at home.

The regulations of the associations appear to be framed with much wisdom, and furnish the ground-work of extensive and efficient co-operation.

At Madras, Mr. Rhenius has continued his usual course of labour, and has added to his employments a revision of the Tamul Old Testament, so as to adapt the version to more general use.

A regular Christian church has been formed, which assembles in the Mission House. Mr. Rhenius has been properly cautious in admitting to baptism. It would be easy to multiply nominal Christians. He has also exercised the discipline of the church, where he has judged it necessary; to the benefit, it may be hoped, of offenders; and to the due warning of a Christian people, while mingled among the heathen.

For a variety of important details, the Committee refer to Mr. Rhenius's journal. It is full of information respecting the natives. Mr. Rhenius has taken various journeys to some distance from Madras, which have been attended with very satisfactory results, in the establishment of schools, and in diffusing the knowledge of Christianity.

A Native Tamul Bible Association was formed at the Mission House, on the 5th of November. About 100 persons were present, Christian and heathen. Two Brahmins spoke on the occasion, and bore testimony to the value of the Scriptures.

It having become necessary that a church should be built in Black Town, for the accommodation of the native Christians, the corresponding committee circulated a paper, in the month of June of last year, inviting subscriptions. The proposal met with acceptance among the European residents, but difficulties were likely to arise from the natives.

At Tranquebar, Mr. Schnarré, under whose particular superintendence the school establishments of the late Dr. John are placed, visited all the stations in order to

obtain full information of their actual condition. His report of them was, in general, promising. Some of the more distant country schools had fallen into negligence; but the prospect of their improvement, under Mr. Schnarré's direction and controul, was satisfactory. The whole number admitted up to Christmas 1816, had been 2410; of whom 875 were then reported as under education. Of the whole number of children, about one third are Christians, and the remainder chiefly heathen.

Two new Tamul schools have been added, at Nagoor and at Sheally; and Mr. Schnarré was about to connect with the seminary for the training of teachers, another for the preparation of some of the Parriar Caste.

We have before given the leading facts relative to Travancore (No. for February, p. 126, &c.)

The communications of Colonel Munro develop the real condition of the inhabitants, and suggest the most promising means of their advancement in the knowledge of true religion. He acts as the true friend of both the natives and the Society, while he endeavours to strengthen the hands of the missionaries by making them the channels of benefits which he procures for the inhabitants from their native governors. Colonel Munro sees such opportunities for exertion, that he presses for many more missionaries. Mr Norton, on his arrival, was received in the most friendly manner by the bishop (Joseph) of the Syrian Christians. Some apprehensions, however, existed in the mind of the bishop, and in those of the clergy and people, arising from the conduct of the Roman Catholics toward their Church, that the English meant to innovate, and to bring them under English ecclesiastical authority. These apprehensions were removed; and the proffered assistance of the Society to restore their church to its primitive truth, purity, and vigour, was most

gratefully accepted. Bishop Joseph did not long survive. He died on the 24th of November, 1816. Philoxenus, a retired bishop, of excellent character, was appointed his successor as metran, or metropolitan, of the Syrian Church. He accepted the office on condition that the resident and the missionaries would render him assistance as they had done to the late metran.

The elevation of an humble and devout man to the primacy of the Syrian Church seemed an omen for good. But his weak state of health, and his too abstemious mode of living, having incapacitated him for discharging, with comfort to himself, the duties of his office, he retired again into privacy, having appointed George, his archdeacon, to the office of bishop and metran. Several important measures had, however, been effected before the retirement of Philoxenus.

The translation of the Scriptures into Malayalim has been prosecuted under the more particular superintendence of the missionary, Mr. Bailey.

At Allepie, a good house and garden have been granted to the mission by the Rannee of Travancore, at the request of the Resident; and the erection of a church is in progress. It is also a convenient station, in connexion with Cotym, for the reception of new missionaries, and their initiation in the Malayalim and Syriac languages.

The general state of the mission to the south of India seems highly prosperous.

The Ceylon mission, to which four clergymen, as before mentioned, have been despatched, is yet in its infancy. It has met with the most cordial sanction of government.

The Australasia mission is gradually advancing.

A seminary has been established at Parramatta, under the superintendence of Mr. Marsden, for the in-

struction of New-Zealanders in those arts which are most likely to be beneficial to their country. In January, of the preceding year, this seminary contained eleven young men, all chiefs or sons of chiefs; whose conduct was exemplary, and their improvement encouraging. The Committee wish to extend its benefits to the natives of New Holland, having observed, with pleasure, that measures are taking in the colony for the education of the children of those natives. They have, therefore, requested Mr. Marsden and the Society's other friends, to extend, to the utmost, the benefits of such an institution to promising young natives, both of New Holland and New Zealand; and they will themselves endeavour to furnish the means of putting the seminary on the most efficient footing for that purpose.

Experience, indeed, sufficiently proves, that it is in their own climates that the young natives of Asia and Africa must be instructed, as they rarely enjoy their health in this country. The two young chiefs, Tooi and Teeterree, who arrived in this country for the purpose of improvement, have been obliged to be sent back on this account, though not without having made considerable advancement in useful, and it is trusted truly Christian, knowledge.

The attention of many persons has been turned toward New Zealand; and various offers of service in this mission have in consequence been made to the Committee. The immediate result of these, our readers will have seen in the additions already made to the mission, as mentioned in our Number for December, p. 624.

The memorial on the atrocities committed by British seamen on the inhabitants of the South Seas, mentioned in the last Report as in preparation, was presented and read by a deputation to Earl Bathurst. His lordship stated, that an act had been

lately passed, with particular reference to the South Seas, making the crimes of murder and manslaughter amenable to the colonial courts. The Committee hope that still further measures will be adopted to protect the property, as well as the persons, of the natives of the South Seas from lawless violence.

While, however, these atrocities continue to provoke sanguinary scenes of revenge, the settlers live in perfect security, when under the protection of the chiefs who have received them. Shunghee is strongly attached to the interests of the settlers, and all the surrounding chiefs are their friends. The number of scholars, by the last return, was fifty-one. To secure regular attendance, and to give the requisite advantages to the scholars, it will be necessary to clothe and feed them; which may be done, however, at a comparatively small expense. The liturgy and a suitable sermon are read by the settlers, alternately, every Sunday, in the school-room. Natives frequently attend.

Mr. Hall finds the natives not yet prepared to make a rapid improvement as mechanics. Their natural fondness for rambling and active life must be brought by degrees to yield to more steady occupation. They are, at present, more easily induced to assist in agriculture. Parties, willing to work for a time, will make rough fences, cultivate land, or do any work which requires but little time to learn. Their fondness for iron has led them to cut a wheelbarrow to pieces, to pull a house down, and to break up a boat, for the sake of getting at the nails, rather than avail themselves of the proper use of these things. Mr. King was instructing some of the native boys in twine-spinning; and found them active and quick in learning. His greatest difficulty was, to repress their wild habits, and to fix them steadily to labour.

A Mr. William Carlisle, resident

in the colony, has offered his services as a schoolmaster for New-Zealand. He, in consequence, visited the Society's settlement; and, after living several months with Mr. Kendall, returned to the colony for his wife and child, much delighted with the country and the people, and above all with the work in which he had engaged. Mr. Kendall speaks in the most cordial terms of Mr. Carlisle; and expects in him a zealous fellow-labourer, in teaching children and administering medicine and counsel to the sick.

A respectable young man, Mr. Charles Gordon, brother-in-law of Mr. Carlisle, has been engaged, for three years, as superintendent of agriculture. It is hoped, that, by his exertions, the settlement will soon be rendered independent of New-South Wales for supplies of grain.

Mr. Marsden, profiting by the experience of the colony of New-South Wales, has very prudently sent cattle to New-Zealand, with a view to the future benefit of settlers; and he will continue to do this from time to time. From many years after the establishment of the colony in New-South Wales, in consequence of an adequate stock not being sent at first, a cow sold for from 80*l.* to 100*l.*, and a horse for 100*l.* to 150*l.* The islands will probably be soon stocked with horses.

The details relative to the West-African mission are by no means un-mixed with painful circumstances. In the last Report, it was anticipated that the Society might be obliged, after all its efforts, to withdraw its mission from the Rio Pongas. The Committee grieve to state, that the fury with which the Slave Trade has been revived has rendered that measure unavoidable. In the last Report, the names of 323 children, to be supported by benefactors, had been sent to the Committee. This number has been since increased to 393.

The Committee had, last year, to report the death of Mowhee, a pious young New-Zealander, in whose departure the hopes of the Society respecting his usefulness among his countrymen were disappointed. They have again to lament a similar circumstance, with respect to West Africa, in the person of Simeon Wilhelm, a Susoo youth, who accompanied, at his own request and that of his father, the assistant secretary on his return from Africa. His conduct in this country appears to have been highly exemplary; and his anxiety very great to return to Africa well qualified to benefit his countrymen. He was taken ill in July, and departed to his eternal rest, in holy triumph, on the 29th of August. A very pleasing and satisfactory narrative of him has since been widely circulated.

At Sierra Leone, the Committee, feeling it of great importance to strengthen the hands of the Rev. W. Garnon, the chaplain of the colony, proposed to government, as mentioned in the last Report, the establishment of a second chaplain. The proposal was acceded to; and government, with consent of the Society, appointed to this office the Rev. John Collier, who had been several years preparing as a missionary under the Society.

The Rev. William Garnon, first chaplain, has rendered, together with Mrs. Garnon, the most assiduous and effective aid to the Society's plans.

Earl Bathurst having directed copies of certain official documents, respecting the liberated Negroes and schools at Sierra Leone, to be forwarded to the Society, the Committee learned from them, that, in the colonial schools for settlers' children, in Freetown, there were, (March 30, 1817,) 575 children, instructed on the British system; and, in the country schools, 789 children taught on the National System, by persons sent out by this Society.

The Committee, feeling the importance of carrying on the education of the colony on a uniform system, and of the application of a greater degree of discipline to the colonial schools, proposed to government to take all the schools of the colony, both colonial and country, under their care; to which proposal government acceded.

Beside the parish of St. George, embracing Freetown and its immediate vicinity, the colony had, at that time, seven other parishes already formed. There were then 5130 liberated Negroes, chiefly assembled in these parishes, which number has been since greatly augmented. Superintendents were appointed over these Negroes. It appearing to the Committee most important that every negro town should be adequately provided with religious instruction, they respectfully submitted to government the expediency and advantage of placing the superintendence of each parish under an English or Lutheran clergyman, to which government was pleased to accede; and agreed, on the request of the Committee, to give directions for assigning to each clergyman a certain portion of land for glebe, and to contribute, so far as the colonial funds would admit, to the erection of parsonage and school houses.

The Rev. Leopold Butscher, who had occupied an important post in the Society's service for several years, and was one of the earliest missionaries from the Society, expired on the 17th of July. Great respect was paid to his memory. The governor expressed much concern at his loss.

Mr. Butscher had, by his exertions, laid the foundation of the "Christian Institution" at Leicester Mountain. A large church, capable of containing all the children, as well as the people of Leicester Town, had been nearly finished under his direction. The neighbour-

ing land was beginning to be cultivated, and many of the children had learnt useful trades. Mr. and Mrs. Horton, being left alone by the death of Mr. Butscher, received every assistance from Mr. Garnon and the missionaries in conducting the Institution.—George Lancaster, the native youth, left as usher by the assistant secretary, and one of the elder school girls, have departed this life, as there is every reason to believe, in the faith and fear of Christ.

Of the Institution itself, and of an examination of the children, which took place there before the governor, on the 6th of January, the *Sierra Leone Gazette* thus speaks:—

"The Christian Institution—the only one of the kind in Africa—will ever remain an undeniable evidence of the anxiety of the Society to promote, to the utmost of its power, the civilization of Africa. It must and ever will command the gratitude of every well-wisher to the African race. The boys (two hundred) and girls (fifty) went through their different exercises in a manner creditable to themselves and their teachers.

The examination took place in the church erected by the Society on Leicester Mountain, commanding a most extensive view of the town, harbour, and sea. It will stand as a landmark of Christianity. The sailor, on seeing its spire from afar, will return praise to his God, and bless his country for having thus afforded an asylum to the oppressed African."

At Regent's Town, Mr. Johnson, having been ordained, by the Lutheran clergymen connected with the mission according to the rites of that church, is now in the regular discharge of the ministerial office among the numerous Negroes assembled at that place. By an official return of April 1st, last year, they amounted to 1283; but the number has been since augmented.

In October, 1816, the first baptism took place, when twenty-one

adults, after full examination, were received into the Christian Church, and afterwards partook of the Lord's Supper with the missionaries. These have been since increased to about sixty.

The church, which was calculated for 500 persons, being crowded every Sunday, a gallery was added by the governor for 200 more. This was immediately filled, and a further enlargement is undertaken.

At an examination of the schools by the governor, the following return was presented:—boys, 122; girls, 104; women's evening-school, 31; men's and boys', 152: total, 409.

Wilberforce Town, which contains 357 Negroes, has been formed by the union of two assemblages of Negroes in neighbouring places, named Congo and Cosso Towns. Mr. Cates, who reached the colony on the 27th of January of last year, had been appointed to assist the Rev. G. R. Nylander, at Yongroo Pomoh; but a superintendent being wanted for this place, and Mr. Nylander finding the native usher, Stephen Caulker, of much service in his school, Mr. Cates was fixed here.

At Gloucester Town, at the beginning of April, of last year, Mr. Düring had 263 Negroes under his care. With these he pursues a diligent course of Christian instruction. The whole of the Sunday is occupied in public worship and catechising.

At Kissey Town, by an official return, of April 1, 1817, it appears that the Rev. C. F. Wenzel had the charge of 404 Negroes, of whom seventy-four males and seventy-seven females attended the schools.

The Susoo mission has suffered much from the revived Slave Trade. At Canoffee, the missionaries have been compelled to abandon their work, at the very time when they seemed to be on the point of attaining the object of their long-cherished wishes. The Rev. J. S.

Klein at Gambier, is very much out of the influence of the revived Slave Trade. The neighbourhood is populous. Many persons of influence visit the chief under whose protection Mr. Klein lives, and enter freely into conversation on Christianity, and often with much seriousness. There seems, indeed, to be a preparation among the Mahomedans, in particular, on this part of the coast, for the reception of the Gospel. Mr. Klein had made several excursions in the country, for the purpose of making known the glad tidings of salvation, and had been every where well received.

The Rev. G. R. Nylander has continued to labour at Yongroo Pomah, amidst great discouragements from the superstition of the natives. They have, however, always behaved toward him with attention and kindness.

In closing this review of the West Africa mission, a number of pleasing anecdotes is added, as encouraging proofs that its labours have not been in vain. We cannot detail these; but the following may serve as a specimen.

A Sunday spent at Regent's Town, in the midst of 1300 or 1400 Negroes liberated, within a short period, from the holds of slave vessels, could scarcely be expected to supply the following description.

"Sunday, Nov. 23, 1817:—About nine o'clock, all the front seats in the church were occupied. Divine service began at half-past ten.

"Captain Welsh, of the brig *Pyrenees*, came to visit us; having been an old acquaintance in London. The church was so full when the bell rang the first time, that we could not get in at the two side-doors. Some were sitting outside on boards. With difficulty we entered through the tower. I married two couple, having scarcely any room to stand. Captain Welsh was much delighted. He said, after service, 'I have seen to-day what I

never saw before. Oh,' he continued, 'what would not our friends in London give for such a sight!' Turning to me, he said, 'God has blessed your labours beyond description. I had heard of your success, but I could not have believed that it was so great.' "

We deeply regret to add, that since this Report was read, Western Africa has lost by death some of its most valuable missionaries and settlers.

The progress of education throughout the West Indies and the shores of the neighbouring continents, cannot but awaken hopes of much ultimate good.

At Antigua, Mr. Charles Thwaites has been appointed superintendent of schools and assistant catechist. There are three stations. The greater part of the funds has been supplied by this Society: the remainder has been contributed by benevolent persons, in the island and in this country. Mr. Dawes has applied the bounty of various friends, in the most effectual manner, to the relief of distressed females; and has directed the school-plans of the Society.

Lieutenant Robert Lugger, of the royal artillery, proceeding to Barbadoes, having offered his services to promote the objects of the Society, a quantity of the National Society's school books was, in consequence, placed at his disposal, and he was requested to act as the correspondent of the Society.

The Committee notice with pleasure the transmission, from Mrs. Wilhelmina Worrell, of Barbadoes, of a box of various West India seeds and plants, to be sent to Africa, with the hope of benefiting that mission. They have been accordingly forwarded.

We mentioned some time since the appointment of the Rev. Mr. Morton to a post of considerable influence and usefulness at Hayti; and indeed many other circumstances interwoven with this Report

have already appeared before our readers in other shapes.

A correspondence has been opened on the subject of a mission to the Mosquito Indians near Honduras, both with the commandant, Lieut.-Colonel Arthur, and with the ap-plain, the Rev. John Armstrong; both of whom are anxious to promote the good of the settlement itself, and the extension of Christianity among the native tribes.

In reference to missionaries and students, the offers of service have been very considerable, while the demand for labourers is every year increasing.

In the Mediterranean mission, there are openings for exertion in the Barbary States, in Egypt, in Abyssinia, in Palestine, in Syria, on the shores of the Black Sea, and in other quarters. In the North of India, in the South, in Ceylon, in Australasia, in West Africa, and in the West Indies—in all the missions of the Society—opportunities for doing good are far greater than the Society's means of embracing them; while at the Cape of Good Hope, at Madagascar, and in other places, the Society have been invited and urged to establish new missions.

Under circumstances like these, we are glad to perceive that the Society are adhering to the most cautious measures in their selection of missionaries. Some young Lutherans of piety and talents have been placed at the institution in Basle; but the Society look with increasing hope and desire to our own universities for their missionaries.

We have already alluded to some of the Society's Biblical plans; in addition to these, Mr. Lee has carried through the press, the compendium of the Liturgy in Hindoostanee prepared by Mr. Corrie. It has been printed by the Prayer-book and Homily Society. This edition will be very acceptable in India. The Committee have caused a set of stereotype plates to be cast, as this edition passed through the

press, which will be forwarded to Calcutta.

An abridgment of the Church Litany in Bengalee is much required. The Society will be able, it is hoped, before long, in conjunction with the Prayer-book and Homily Society, to answer this demand.

Dr. Macbride, Lord Almoner's Professor of Arabic at Oxford, has presented the Society with several MS. Arabic tracts; one of which has been stereotyped, and is in the course of circulation as opportunities offer. It is a familiar explanation, particularly to Mahomedans, of the national system of education, written by the Professor, and revised by Michael Sabbagh, one of the Arab Christians who returned with the French army from Egypt. A second tract is an Arabic translation of the Heidelberg Catechism, copied from a MS. in the Bodleian library. A third is a MS. Catechism, which seems to be the translation into Arabic of a Protestant Formulary, and avoids controversial matter. Professor Macbride has also presented to the Society a copy of the translation into Arabic of the Trent Catechism, printed by the Society de Propagandâ Fide; and in which there appear to be many valuable chapters, which may be printed and circulated with advantage. Of the Arabic tract on education, above mentioned, a large number have been sent to Malta for circulation among Mahomedans. Mr. Ritchie also, appointed British consul

at Fezzan, was furnished with copies, for distribution in Tripoli and elsewhere.

Of an Italian tract, compiled by Dr. Naudi from the Fathers, enforcing the duty of reading the Scriptures, 1000 copies have been printed, and sent to the Mediterranean.

"The Way of Truth and Life," translated by Mr. Lee into Persian—a tract mentioned in former Reports—has been stereotyped: 2000 copies have been printed, 500 of which have been forwarded to Astrachan, for circulation by the missionaries of the Edinburgh Missionary Society. The Committee having learned, that those active labourers had found much benefit from the copies of Grotius and Ostervald in Arabic, which the Society had sent to them, a further quantity of each has been forwarded to Astrachan.

The Report, after reciting a few miscellaneous facts, concludes with some remarks relative to the late opposition to the Society, which we have already printed in our No. for June, p. 409.

The Appendix to the Report is very copious, and contains a number of interesting documents; particularly a History of the Church of Abyssinia compiled by the Rev. Mr. Lee.

To these, as well as to the excellent Sermon of Professor Farish prefixed to this Report, we refer our readers, as it would be impracticable for us to give even an outline of their contents.

OBITUARY.

REV. H. ROBERT WHYTEHEAD.

HENRY ROBERT WHYTEHEAD, second son of the Rev. William Whytehead, many years vicar of Atwick, was born at Hornsea, in the East Riding of Yorkshire, on the 13th of July, 1773. Both his parents being persons of piety, their most earnest wish was to bring up their children in the fear of God; and in the end they were

Christ. Observ. App.

permitted to see that their labour had not been in vain in the Lord.

Mrs. Whytehead died many years before her husband; who, as a reward for his parental care, was permitted to taste the sweets of those ripened virtues which he had early endeavoured to implant in his children, and which God had mercifully watered and matured; especially, he had the satisfaction to witness his son Henry's

zeal and activity in the ministry. Full of years, and venerable for genuine simplicity of manners and holiness of life, he died, after a few days' illness, at the house of his eldest daughter, Miss Whytehead, at Easingwold; where he had many years before removed, and where he had eminently shared with his two daughters the "luxury of doing good" in that town and neighbourhood. In the exercise of real benevolence, this happy family heartily promoted, by their influence and fortune, every thing that had for its end the glory of God, and the spiritual and temporal welfare of man. This aged minister was greatly delighted at the success of the various religious institutions which brightened his latter days.

Under the religious care of this good man, the subject of our memoir received the rudiments of knowledge. At the usual age he was sent to Beverly school, then superintended by Mr. Jackson, who was esteemed for classical abilities and success in his profession. No great indications of piety distinguished him there, though he was free from the vicious habits that are sometimes difficult to be controlled or eradicated at school. Thence he was removed to the university, and was admitted a student of Jesus college, Cambridge, and in 1795 took his degree of A. B. It does not appear that he felt any ardent desire for the ministry, or had those views of a clergyman's responsibility, which he afterwards obtained. But feeling no disinclination to the wishes of his friends, and rather biassed by veneration for the sacred office, he prepared to take holy orders, and was ordained deacon, and the year following priest, by Dr. Markham, Archbishop of York, being licensed at the same time to the curacy of Hornsea.

He entered upon the duties of his new profession with spirit and ardour, though, perhaps, relying too much on himself, and reposing too little upon Him, without whose special blessing our strength and exertions are but perfect weakness. His exemplary conduct and attention to his parochial duties drew the respect and esteem of all about him, and he was consequently nominated to the perpetual curacy of Nun Keeling, by Robert Dixon, Esq., in 1797. After continuing his ministry for seven years at Hornsea, he quitted it for the curacy of North Cave, which he shortly relinquished upon his marriage; in 1803, with Hannah Diana Bowman, daughter of the Rev. Thomas Bowman, rector of Craike in the county of Durham, and a prebendary of Lincoln. Shortly after, he resigned his church engagements at Cave, and undertook the curacy of Thormanby, near Easingwold and

Craike, wishing to be in the neighbourhood of his own and his wife's relatives. It was in this place he was eventually to close his labours in the ministry, and to depart to render an account of his stewardship. His earnest and serious exhortations aroused the attention and gained the hearts of his parishioners, who soon filled his little church. In 1805, the Archbishop of York nominated him to the perpetual curacy of Bridforth, near Thormanby. Three years after, he was presented to the rectory of Goxhill, in the East Riding of Yorkshire, by Marmaduke Constable, Esq., of Was-sand. This gift was without any application on his part, and indeed without much personal acquaintance. Mr. Constable selected him on account of his upright conduct as a man, and his conscientious diligence as a minister, while resident in his neighbourhood; a circumstance highly honourable to both parties. During fifteen years, he continued his ministrations at Thormanby and Bridforth, and displayed the example of a consistent churchman and faithful pastor. In the last years of his valuable life, it pleased his Divine Master severely to discipline both himself and his family by domestic afflictions. These, however, prepared him for his last trial, and produced in him, by Divine grace, an increasing spirituality of mind. The decease of his father, which took place about a year before his own, and other family bereavements about the same period, deeply affected him. In the mean time, his affectionate wife was at the point of death, in her confinement with her ninth child; he himself was twice severely afflicted by sickness; and his eldest son, a youth of fourteen, was for some time in great danger, beside other domestic afflictions. These successive visitations, added to the care of his churches, weighed heavily upon a constitution not naturally robust. Other cares and business also crowded upon him about the same period, and the fatigue he endured during the sultry weather of last June, rendered him less able to sustain the fatal attack of a typhus fever. After lingering under it for some weeks, he departed in peaceful resignation, on the 21st August, 1818, leaving his wife, four or five children, and several servants, dangerously ill of the same disorder. Thus was a beloved pastor, the father of nine children, the friend of the poor and destitute, a zealous and active supporter of religious institutions, alone taken away in the prime of life, while the others were left.

He was a man of lively temper and cheerful disposition, frank and open in his address, frequently animated, and

always pleasant in company; though a declared enemy to frivolity and coarseness, and every thing inconsistent with the decorum of the Christian character. Austere and morose manners found no place in his view of religion. His habits were social, though he judged it expedient not to associate intimately with irreligious persons. He was a domestic man; many of his pleasantest hours were composed of the short seasons employed by him for prayer and expounding the Scriptures to his assembled family, morning and evening—a salutary custom which he had learned from his father. His abilities were respectable, though not eminent; and he excelled in good sense, clear perception, and sound judgment. In his public teaching, both in the pulpit and in catechising, he was serious and earnest; and the morality of his parishes bore witness that his discourses were weighty and scriptural. In works of benevolence he was a shining example. He greatly benefited his little flock by his knowledge of medicine. He was a steady friend to the Society for promoting Christian Knowledge, the Bible Society, and still more especially the Church Missionary Society.

When it pleased God to arrest the course of his ministry by the disease above-mentioned, he thought it would be fatal, and began seriously to set his house in order, as one about to die. He did not fear death, nor were his affections rooted to this world; but he felt that it was an awful thing to appear before the heart-searching Judge of all the earth: and this consideration, together with the debilitating effects of the fever, caused in him a temporary depression of spirits. But in a few days, these clouds dispersed, and his communications with the Father of spirits became fervent, peaceful, and reviving. "I have been bowed down," he observed to the writer of this memoir: "God has made me possess the sins of my youth—like a weighty burden, they were too heavy for me: but I have at length found *peace* through faith in my Saviour. It has been a hard struggle. Thank God, I can now give up every thing, even my nine children, which are a tender tie." Shortly after, his eldest son came into the room: "Henry, my dear boy," said he, in a feeble voice, "fear God, and pray that you may be kept from temptation. Love not the world, but love your Saviour." To his disconsolate wife, who entered the room, he added, "Cast your burden upon the Lord: He will be your support through this affliction. He will never leave you, nor forsake you, if you trust in Him." At another interview some time after, the same friend observed, that he was too weak to bear much reading or prayer: "not

much," he just articulated, "but a little refreshes me. But, thank God, my inward consolations are so abundant, I cannot express them. O how gracious the Lord is to me now!" Being too feeble for conversation, the few remaining days of his life were spent in internal prayer, or, as he could bear it, in hearing a few verses from the Scriptures; till at length, being quite worn down, unable to struggle any longer with the disease, he departed in the same happy and tranquil state, and seemed literally to sleep in Jesus. G. W.

REV. T. B. SIMPSON.

Died at Brislington, near Bristol, on Wednesday the 4th of November last, the Rev. Thomas Brown Simpson, A.M., Vicar of Keynsham and of Congresbury cum Wicke in the county of Somerset, and chaplain to Lord Colville. He departed this life after a few days' illness, in the vigour of his age, and in the midst of his ministerial usefulness; being in his forty-first year, and engaged in the duty of two large parishes, where his labours both in preaching and in other pastoral concerns were exemplary and incessant. His complaint was a quinsy, which though it interrupted his articulation, and deprived his friends of that consolation and instruction which at such an interesting period, a pious mind, richly fraught with right sentiments, so often supplies, yet the few sentences he was able to utter, together with the whole of his demeanour, manifested a lively faith, a well-founded hope, and a patient submission to the Divine will.

From some memoirs of his early life, it appears, that he had devoted himself to God in his youth, and that, as he grew up, the great desire of his heart was to be a clergyman. When a school-boy, he was remarked for his attention at church; and he voluntarily and regularly made an abstract, frequently a copious one, of the sermons which he heard. This habit, which was unintermitted till he went to college, doubtless contributed to that great accuracy of memory which appeared in his conversation and public speaking, and which, combined with still higher qualities, and especially a remarkably sound understanding, rendered him, through life, a most ready and instructive adviser in any case of doubt or difficulty. To a strict attention to his studies, and a regularity in his devotions unusual at his age, he joined a liveliness and good humour which characterized his whole life, and made him entertaining and amiable as a companion, while he was particularly instructive as a serious Christian. At the usual age, he entered at

St. Edmund Hall, Oxford, where he proceeded Master of Arts. While at the University, the course of his reading, and the religious acquaintances he formed, led him to a thorough investigation of his own heart; and some of his letters written at that time shew an extraordinary tenderness of conscience, and contain such comprehensive views of the justice and mercy of God and of the responsibility of man, as nothing but an intimate acquaintance with Scripture, and a diligent reading of our best divines could have supplied. The writings of Hooker especially were so wrought into his mind, that in after life, on every suitable occasion, he would almost instinctively appeal to his authority, quoting his very words with remarkable accuracy.

At a proper age, Mr. Simpson was ordained by Dr. Huntingford, then Bishop of Gloucester, whose solemn and affectionate address to him, on that occasion, he frequently acknowledged, with pious gratitude, to have produced considerable influence on his ministerial conduct, in the curacy of Newland in the Forest of Dean, to which he was ordained, and where he diligently laboured till he was preferred to the vicarage of Keynsham. He has often remarked, that the attention of the simple cottagers in that poor district, and the strong attachment which they shewed towards him, were very instrumental in deepening his impressions of the importance of ministerial exertion in visiting the poor, and conversing with them in a kind and familiar manner respecting their spiritual concerns. He added, that he looked upon the years spent among them, as the most delightful and useful of his life. When he removed to the vicarage house of Keynsham, his parents were still living in the neighbourhood; and that filial obedience which had distinguished him as a youth adorned him as a man, for he never passed a day when at home without seeing them or writing to them.

Upon his marriage, he removed to the adjoining parish of Brislington, of which he was curate and lecturer, and officiated there and in his parish of Keynsham till his death, with the exception of one year, which he spent in his parish of Congresbury.

The success with which he laboured, has appeared in the general and affecting expressions of sorrow which his death has occasioned, particularly in his own neighbourhood and county, and the tribute of respect which was paid to his memory, on the Sunday after his decease, from almost all the pulpits of Bristol. Indeed, his loss is a very serious one; for he united those excellencies of head and heart which made

him not only highly useful as a minister, but greatly beloved as a neighbour, and respected as a magistrate—an office which those who knew him can testify he undertook from the best and purest of motives.

Indeed, Mr. Simpson had formed very enlarged views of the duties of the clergy, and their opportunities of conferring benefits upon the world; and he in consequence shunned no labour which might tend, however remotely or incidentally, to bring glory to God or good to man. It was his delight to compose the differences which arose in his neighbourhood; for which important office his modest deportment and serene temper qualified him scarcely less than his minute acquaintance with the human heart, his happy fertility in expedients, his extensive knowledge, and his truly scriptural piety. He had studied the poor both in the most affectionate and the most enlightened manner; with the discrimination of a political economist, and the ever wakeful charity of a Christian pastor. His influence, however, was not confined to the poor; for, in every rank of life, his society and advice were valued in proportion as he became known, and thus even by many who knew little how to appreciate his religious principles. The integrity of his character and his skill in business entailed upon him numerous offices of trust and kindness, which he discharged with a diligence and patience equal to his other qualities. The extent of the benefits which he thus conferred upon society cannot easily be measured; especially when it is added, that his influence, even when more immediately operating upon concerns of a temporal nature, was silently, but not inefficaciously, employed to win over those with whom he had intercourse, to that Gospel which his own life so conspicuously adorned.

Mr. Simpson's moderation on those points in theology respecting which good men sometimes differ, was particularly useful among his clerical acquaintances, as his singular unobtrusiveness of manner, indicating the absence of all consciousness of superiority, was very conciliating, and their love for him as a man, and respect for him as a scholar, gave a weight to his opinions which few persons, at his age, have attained. He was, indeed, a truly scriptural divine; preaching the sovereignty of God, and the responsibility of man, in such a way as to enforce both humility and exertion, a peaceful and implicit reliance on Divine grace and mercy, with a diligent exercise of every faculty which God has conferred. Fearful of appearing "wise above what is written," he did not attempt to reconcile those truths which respect the infinite nature of God and the first princi-

ples of action in man, but proposed Scripture to be implicitly received in its plain and obvious sense, and to be applied to the conscience, as the only and the effectual remedy for the wants and infirmities of our fallen nature.

It was this simplicity of faith and manner, united with great humility of heart and an extensive knowledge of mankind, as well as of books, that made him so acceptable and useful a preacher of the Gospel; in which work he seemed unwearied, for he would often, for months together, take the duty of a sick friend, in addition to his own, and would willingly sacrifice labour and time in manifesting the strength and constancy of his friendship, and his love for the work in which he was engaged.

It falls to the lot of few to be able to render the truths of the Gospel so acceptable to miscellaneous society, as Mr. Simpson did; but he is an instance of what may be done by kindness and gentleness of manner, accompanied by great industry in storing the mind with useful knowledge, when the whole is regulated by a spirit of genuine piety. Without any particular recommendation from fortune or family connexions, Mr. Simpson rose by an exemplary discharge of his ministerial duty, united with peculiar kindness of heart and suavity of manners, to respectability and distinction in his neighbourhood; and by his useful conversation in his friendly circle, his impressive preaching in public, and the uniform consistency of his conduct, he adorned the station which he filled.

With respect to those religious societies which have been somewhat unjustly considered as designating particular parties in the church, the subject of this brief memoir openly and actively manifested his attachment to them all, in proportion to their intrinsic value. In speaking of the Society for promoting Christian Knowledge, and the Bible and Church Missionary Societies, he always maintained their perfect compatibility and the consistency of those ministers of the Church of England who support them in common, even where, upon the whole, a preference may subsist for one or more in particular. His usual expression on this subject was—"I love the whole army of the church militant, but I like my own regiment the best."

In reference to an important question now before the public, the propriety of supplying those who are suffering under mental derangement with opportunities of attending religious duties, Mr. Simpson was, from his own experience, a decided advo-

cate for its usefulness. Indeed, he himself attended a highly respectable establishment for the insane in his parish, at the request of the eminent professional gentleman who conducts it, and who has a regular service on Sundays for his patients. The propriety of their conduct, and their apparent attention to the service, was so very remarkable, that Mr. Simpson himself frequently quoted it as a pattern to one of his parochial congregations, and the grateful attachment of one patient in particular, who was restored to his reason, and attributed his recovery, in a great measure, to the seasonable and prudent application of religious truth to his mind, was, to Mr. Simpson, more than a compensation for all his labour.

Much has been said of the morality of the rising generation being endangered by our late eagerness for foreign travel. Had, however, all who visit Paris, made the same use of it with our deceased friend, the danger would be much lessened. Mr. Simpson often declared, that the benefit he derived from visiting the catacombs at Paris far outweighed all the evil that the levity and frivolity of that dissipated capital might be supposed to have produced upon his mind. The scene impressed upon him a solemn conviction of the vanity of all earthly things, which left a permanent influence on his conduct; and whenever any wordly care or vexation oppressed him, he would say to his beloved partner, "Remember the catacombs: we shall soon be in the condition of these skulls: nothing temporal ought to distress our immortal spirits." Indeed, his frequent recurrence in private conversation to the shortness and uncertainty of life, and our liability to sudden death, evidenced that he constantly lived in the spirit of one who expected a premature dissolution; and this feeling, though far removed from gloom or superstition, threw a chastised and holy thoughtfulness over that habitual cheerfulness of temper which was one of his most prominent characteristics. Were the writer of this sketch to speak all he thinks on the present occasion, it would, probably be attributed to the partiality of private feeling; but he cannot refrain from applying to his deceased friend the grateful reflection made by the venerable and judicious Hooker, whose words he loved to quote, that he was one of those "who have by his grace loved God in their youth, and feared him in their age, and laboured to keep a conscience void of offence to him, and to all men."

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